

# PURITANISME

THE MOTHER,  
SINNE THE DAUGHTER!

OR *Henry M. Dexter.*

A TREATISE, wherein is demonstrated from Twenty severall Doctrines, and Positions of *Puritanisme*; That the *Fayth* and *Religion* of the *Puritans*, doth forcibly induce its Professours to the perpetrating of SINNE, and doth warrant the committing of the same.

WRITTEN

By a *Catholike Priest*, upon occasion of certaine late most execrable Actions of some *Puritans*, expressed in the page following.

HEERVNT O

Is added (as an Appendix) A *Funerall Discourse* touching the late different Deaths of two most eminent Protestant Deuines; to wit *Doctour Price* Deane of *Hereford*, and *Doctour Butts* Vice-Chancellour of *Cambridge*. By the same Authour.



*Non est Arbor bona, quæ facit fructus malos. Luc. 6.*

Permissu Superiorum, M. DC. XXXIII.

Journal of J. B. Taylor

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# THE OCCASIONS

(lately occurring) of writing this  
Treatise, are these following.

**I**N the year 1632. there was discovered in

ENOCH AP EVAN OF CLUN, 1633.—I find the following account of this person in a Roman Catholic book, published abroad *permissu Superiorum* in 1633 entitled *Puritanism the Mother, Sinne the Daughter* :

"In the year 1633 there is one called *Henoch Apeuen*, being of age betweene thirty and forty, and borne in *Clun* in *Shropshire*, a most fiery Puritan, and one who pretendeth learning. This man lately killed with an *Axe* his owne Brother being asleepe, and instantly after his owne Mother, because both of them (being temperate Protestants) did some few dayes before receasse the Communion kneeling. This *Henoch Apeuen* being apprehended and sent to *Shrewsbury* Goale and questioned of this his bloudy Act, iustified and defended the same, and produced for it certaine misconstreued places & texts of Scripture, taken from the thirteenth, and seauenteenth Chapters of *Deuteronomy*."

Can this narrative be confirmed ?

Stratford, Manchester.

JOHN E. BAILEY.

ENOCH AP EVAN OF CLUN, 1633 (Oct. 1, 1884).—In answer to Mr. BAILEY's extract from a Roman Catholic Book, the facts are somewhat as stated, but the date is wrong. The full account is published in a small 8vo book—*The Looking Glasse of Schism*. "Wherein by a brief and true narrative of the execrable murders done by Enoch ap Evan, a downright Nonconformist, on the bodies of his mother and brother with the cause moving him thereunto," by Peter Studley, M.A., and Minister of God's word at Shrewsbury. London, 1615. Evan's parents lived near Clun, he was executed in chains near Bishop's Castle. It is said his friends stole the body. The whole matter gave rise to some controversy, several pamphlets being published on the subject. H.W.A.

ned of this his bloudy act, iustified and defended the same; and produced for it certaine misconstreued places, & texts of Scripture, taken from the thirteenth, and seauenteenth Chapters of *Deuteronomy*.

20th Nov 1894

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## THE OCCASIONS

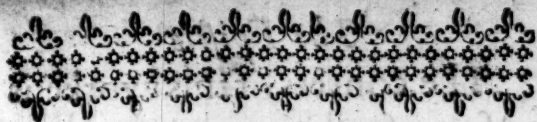
(lately occurring) of writing this  
Treatise, are these following.

**I**N the yeare 1632. there was discovered in London a Society of certaine Sodomit-  
tes, to the number of fourty, or fifty; all  
of them being earnest and hoat Puritans, who  
had their common appointed Meeting-place,  
for their abominable Impiety: Of which num-  
ber diuers of them (and such as were of good  
temporall estates and meanes) were apprehen-  
ded, and the rest instantly fled.

In this yeare 1633. there is one called He-  
noch Apeuen, being of age betwene thirty  
and fourty, and borne in Clun in Shropshire  
a most fiery Puritan, and one who pretendeth  
learning. This man, lately killed with an Axe,  
his owne Brother being asleepe, and instantly  
after his owne Mother, because both of them  
(being temperate Protestants) did some few  
dayes before, receaue the Communion kneeling.  
This Henoch Apeuen being apprehended,  
and sent to Shrowsbury Goale, and question-  
ed of this his bloudy Act, iustified and de-  
fended the same; and produced for it certaine  
miscōstrued places, & texts of Scripture, taken  
from the thirteenth, and seauententh Chapters  
of Deuteronomy.

In this yeare also 1633. there is one Cade a Minister, who was lately before, for diuers yeares, a stipendary Preacher at Hayton, a parish Church in Lancashire. This man being in Warrington (a Towne in the said shyre) at a Vintners house, called Gryles, began to vse most earnest words to the said Vintner & others: That for his part, he beliened that there was no Christ, no Trinity, no God, besides other most blasphemous speaches, not fit to be set downe. The Vintner said to him; Syr, if you be of this Iudgment, why then do you weekly preach of Christ, of the Trinity, & of God? The Minister replied: I do preach of them, with the same intention that you do draw wine, that is, to maintaine my self by this my trade of preaching. The Vintner, not brooking these his blasphemies, accused him therof (upon his Oath) before a Iustice of Peace; his Name the Authour of this Treatise, living far distant from that Country, could not certainly learne. This Iustice (being a Puritan) did set at liberty (to the great dislike of diuers) the said Minister upon his Answer, That what he spake, was spoken only by way of dispute and arguing: The which the Vintner most confidently denied, auerring that he spake them by way of perswasion. Interrogate Gentes, quis audiuit talia horribilia? Ierem. 18.

THE



THE EPISTLE  
DEDICATORY,  
*To the Vnlearned ( but vvell-  
meaning ) Puritans.*

**T**O You onely,  
vvhose Vnder-  
stādings, throgħ  
your Grand ma-  
sters vvhicked in-  
doctrinating of you, are corru-  
pted; but Wils good & sincere,  
do I dedicate this smal Worke.  
My Pen hath heere purposely  
descended so lovv (not only in  
*style*, but euen in *Matter*) as  
to accommodate it selfe to  
such of you, vvhoe are vnlear-  
ned, as indeed most of you are.

## *The Epistle*

The contēts of this vvorke is of that facility and easines, as that it best may suite to such of you as be illiterate & defectiue in the *Elements*, & mayn Principles of Learning For though the *matter* here handled, be of such vveight, as that it is able to conuince the iudgment of the most learned Aduersary: yet touching the *Method* vsed in the deliuey hereof, it is faeill; seeing you shall not need here to spend the tyme in searching after the sense of produced places of Scripture; or in reuoluing the Ecclesiasticall Histories of the Church; or in pondering & vveighing the places of the Ancient Fathers; all  
vvhich

## *Dedicatory.*

vvhich do stand subiect to many difficulties.

But it vvill suffice, if so you do but read the many *Positions* & *Tenets* of *Puritanisme*, (the Fayth, vvvhich I presume your selues professe) and the liues of the first teachers of them, most ansvverable to the said *Positions*; In all vvvhich you shall fynd (& this from their ovvne expresse Testimonies,) That the very *End*, or as it vv ere, the *Terminus ad quem*, *Puritanisme* in *Doctrine*, doth finally propend, & incline to, is impurity in manners, and dissolution in life. And therefore the greater commiseration I haue, that many of you, I presume (vvvhose vvills



## *The Epistle*

and endeauours are vpright & plaine ) are infected vvith the said impious doctrines.

The first inducement, vvhich importuned my penne to vndergoe this labour , is the late discouery in *London*, of a company of *Sodomiticall Persons*; (vvherof some are apprehēded but diuers fled,) in number about fourty, or more; in state competent, and some of very good meanes; in Religion *all Puritanes*; and in entercourse among themselues ( a thing vvonderfull to be reported ) so linked, as that they made a peculiar *Society* or *Body*, hauing a common designed place for their publike meetings: So iust reason



## Dedatory.

reason I haue to say a litle before, <sup>(a)</sup> *Interrogate Gentes, quis* <sup>(a) Ieremi</sup>  
*audiuit talia horribilia?* <sup>28.</sup>

Now, seeing these prodigious Monsters ( being so many stains to Nature; for *Sodomitæ pessimi erāt, & peccatores coram Domino nimis* ) <sup>(b)</sup> are all *Puritans* in faith, & hold themselves far more illuminated in the Lord, then the more moderate and learned Protestants; of vvhich nūber of learned Protestants, most do vvholly abandon & disclaime from the others *Puritanicall Doctrines*; And further seeing, that they may make shovv to vvarrant this *their Sodomiticall State* frō their ovvne *Principles*, admit-  
\* 5 ting

## *The Epistle*

ting them for true: Therefore I haue thought good at this present, to set dovvne all such *Theoricall Positions of Puritanisme*, vvvhich do euen iustify *Sin*, and confidently teach its *Profelytes*, that the greatest *Sin* vvhatsoever, cannot become preiudiciall to the saluation of any of the faythfull; of vvvhich number, all the foresaid portentuous Wretches ( as being *Puritans*) euen by their ovvne Principles and Doctrines, are taught to be.

I vvould not haue the moderate and more *learned Protestant* to thinke, that I do insimulate him in the ranke of the *Puritans* in generall; seeing

## *Dedictory.*

I wvell knowv, that most of those temperate and *sober Protestants* do disavovv, and reiect diuers *Puritanicall Theses*, insisted vpon heereafter by me. No It is only the *Hypocriticall Puritan*, vvho can vaunt, and brag of his *Enthusiasmes*, & Illuminations from the Lord, vvho depresseth & betramples all Vertue, & exercise of pious Workes, & vvho doth blāch & exalt Vice, against vvhom my Pen is at this time sharpned.

I wvell knowv, that those vvho did first stampe most of the doctrines of *Puritanisme*, as *Luther, Swinginglius, Caluin* &c. vvvere not vulgarly called *Puritans*; Because in those first

times

times

## *The Epistle* 8

times of *Protestancy*, the name of *Puritan*, vvas scarce heard of; But novv this *denomination* is peculiarly applied to such Protestants, vvho believing certaine most damnable doctrines expressed in this Treatise ( & first taught by the former eminent Protestants ) do differ by such their believe, frō the more graue & learned Protestant, vvholly denying them.

Well, *My simple, and vprightly-meaning Puritan*; for I presume, diuers of You to be such; ( vvwhose Iudgement is vvronged by giuing assent to thy more learned, but vvithall more vvicked Brethren ) I vvill remit thee to the perusall of  
this

1 *Dedictory.*

this ensuing discourse; vvhich  
vvhē thou hast maturely vvēi-  
ghed, & found (and all, by the  
confessions of the Aduersaries  
themselves) that the most fla-  
gitious Liues of the first tea-  
chers of *Puritanisme*, vvēre in  
practise most conformable to  
their ovvne exitiall doctrines  
therin; their vvicked conuer-  
sations thus serving, as a *Com-  
ment* to paraphraze their vvic-  
ked Positions.

Then I hope thou vvilt cast  
off all thy *Puritanicall* doctri-  
nes, hitherto imbraced by thee;  
or at least vvilt haue iust rea-  
son, to censure vvith greater  
indifferency, both of the do-  
ctrines, & of the first Authours  
therof;

*The Epistle.*

thereof; and then thou maist  
cal into thy remembrance our  
*Sauours* vvords; vpon vvhich  
sentence be bold securely to  
(c) *Math.* anchour thy Iudgment: (c) *Do*  
7. *men gather grapes of thornes, or*  
*figs of thistles?* And vvith this  
I cease.

*Thine in Christ IESVS,*

B. C.

*A TABLE*

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**A Table of the twenty Puritanicall Doctrines, alleaged in this Treatise, which tend to Vice, Sinne, and Impiety, in Fayth, Life, and Manners.**

1. **T** *He Doctrine of the Priuate reuealing Spirit.*

2. *The Doctrine, That God is the Authour of Sinne.*

3. *That Good workes are not only not conducing, but rather hurtfull to Saluation; and therefore, That Fayth only iustificieth.*

4. *The Doctrine of Imputatiue Iustice.*

5. *The Doctrine, touching the lessening of Sinne, in respect of Mans Saluation.*

6. *The deniall of Freewill.*

7. *The Doctrine of Reprobation.*

8. *The Doctrine of Predestination.*

9. *The deniall of Purgatory.*

10. *The deniall of Auricular Confession.*

11. *The deniall of the Necessity of Baptisme.*

12. *The Doctrine of Diuorce of Married Persons.*

13. *The deniall of all Authority, in Princes*

## A T A B L E.

**Princes and Magistrates.**

14. *The Doctrine of Parity of Ministers.*

15. *The Doctrine of Extraordinary Vocation.*

16. *The Doctrine, touching Salvation of Heathens.*

17. *The deniall of Miracles.*

18. *The deniall of Holy dayes, Ceremonies, and Images.*

19. *The Doctrine of the Inuisibility of the Protestant Church.*

20. *The deniall of all Prayer, by necessary Inferences, drawne from diuers of the former Doctrines.*

**The names of those six Chiefe Protestants, whose flagitious Liues, being answerable to their wicked Doctrines, are briefly discoursed of, in this Treatise.**

1. Beza.

2. Caluin.

3. Ochinus, who first planted Protestantcy in England, in K. Edward the sixth his reigne.

4. Iacobus Andræas.

5. Swinglius.

6. Luther.

PVRI.





# PVRITANISME

THE MOTHER,

S I N N E

THE DAUGHTER.

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*The I. Part.*

**B**EFORE we begin to vnfold the particular doctrines and Positions of *Puritanisme*, (all being euen great, and as it were in labour with *Liber-tinisme* in manners) I should, it will not be reputed a superfluous *παρεργον*, or *By-matter* (but rather a point much conducing to our proiect in generall) if I briefly touch vpon the necessity of Holines of doctrine, in the fayth of  
A Christ

## 2 Puritanisme the Mother,

Christ. For the better vnderstanding of which poynt, we are to conceaue, that Gods sacred Writ describeth two waies of a Christian man; the one it termeth *The strait way* ( meaning of austerity and piety ) which leadeth (a) to life. This is (b) the way of God; (c) The way of Iustice; (d) in which we ought to walke pleasing God. So deservedly did the Psalmist celebrate the doctrine of God touching manners, in these wordes of prayse: (e) *Lex Domini immaculata, testimonium fidele, preceptum Domini illucidum.* To this way the Scripture opposeth the way called, *The broad way*. This is that (f) *lata porta, & spaciola, qua ducit ad perditionem*: the broad and spacious gate which leadeth to destruction; (g) promising liberty; and (h) transferring the grace of God into wantonnes. Thus we see, that the fayth and doctrine of Christ ( by which we are to regulate and gouerne our conuersation and manners ) ought to be in it owne nature, most incontaminate, pure, and holy; voyding the soule of man, of vnlawfull concupiscence and desires.

That the *Catholike Fayth* of the *Romane Church* teacheth this *strayte way*

(a) Math.

7. &

Luke 11.

(b) Math.

21.

(c) Esay

26.

(d) Hebr.

29.

(e) Psalm.

29.

(f) Math.

7.

(g) Pet.

3.

(h) Iude

16.

*Sinne the Daughter. Part.I.* 3

of vertue and piety, is most euident. For it teacheth her children to make *restitution* for wrongs committed; It teacheth, *Confession of sinnes* (most vngreatfull to mans nature,) and tyeth the Confitent to *sorrow for his sinnes*, and to performe his *enioyned Pennance*; It teacheth the keeping of *set Fasts*, and of *prescript tymes of Prayer*; It teacheth the practising of *all good workes*; It teacheth the perfection of *Euangelicall Counsells*, to wit, *voluntary Chastity, Poverty, and Obedience*; briefly, it teacheth and instructeth her children in points, most opposite and contrary to all those licentious Politions of *Puritanisme*, insisted by me in this ensuing Treatise: A course of life so peculiar to the members of the Catholike Church, as that some of our Aduersaries thus fully confesse hereof: (i) *A serious and Christian discipline, is censured with vs, as a new Papacy, and a new Monachisme*. And Calvin himself acknowledgeth no lesse of our Professours of former tymes, reprehending them for the same in these wordes: (k) *Qua in parte excusari nullo modo potest &c.* In which course (meaning a rigid course of life and pennance) the

(i) Iacob.  
Andreas  
in Con-  
cione 4. in  
c. 11. Lucae.  
(k) Calu. l.  
4. instit.  
cap. 13.  
sect. 3.

4 *Puritanisme the Mother,*  
*immoderate austerity of the Ancients cannot be excused, which did wholly differ from the Commandement of the Lord, and was also otherwise in it selfe most dangerous.*  
*Thus Calvin.*

But now; if (on the contrary) we cast our iudgments to the behoulding of the many *Theses*, and Speculations of *Puritanisme*, (wherof I haue made choyce only of *Twenty*, hereafter layd open in this short Treatise) all which are euen fraught, and loaden with liberty of doctrine; and withall, if we do obserue, how no meaner men, then the first broachers of them (as willing to be most firme, and true to their owne *Principles*) haue incorporated the said doctrines in their owne most wicked lyues (both which points are the Subjects of the two different Parts of this small Worke, and both proued from the Aduersaries owne expresse wordes,) we shall rest euen amazed thereat: such a conformity and precise correspondency did their lyues beare to their doctrines.

We obserue, that *Nature*, which is Gods subordinate Instrument, or Lieutenant (as I may call it) governing vnder  
der

*Sinne the Daughter. Part. I. 5*

der his diuine Maieſty the *Vniuerſe* of the whole world, is endued (among many others) with this one Priuiledge; to wit, that if no preueniency be made through the indispoſition of the ſecondary cauſes, that *the lyke in Nature ener produceth and begetteth the like*. Thus ir-reasonable Creatures do ingender ir-reasonable Creatures, and men beget men; and this oftentimes with ſuch a great reſemblance & ſimilitude in the particulars, as that we may eaſily glaſſe the Fathers eye in the Childs face. The like (by alluſion) we may affirme of the *Theoremes* and Principles of fayth, whoſe immediate ſubieſt is Morality or Conuerſation of life. Yf the *Theoremes* do reſent of vertue, piety, and deuotion; the fruites which they beget in mans ſoule believing them, are vertuousnes of life, Practiſe of good workes, Aſterity in manners, and the like. But if the *Theoremes* be of ſuch nature, as that they ſend & ſteame forth nothing els, thē ſenſuality, *libertiniſme*, and voluptuousnes; then ſuch as giue aſſent and beliefe to the ſaid *Theoremes*, do in their manners participate of the ſame prophane Qualities.

## 6 *Puritanisme the Mother,*

Touching the vertuous liues of Catholikes in particular, proceeding from their doctrines teaching vertue, I will not heere in the displaying thereof laboriously insist; since my mayne Proiect at this present is, to spend these ensuing leaues in this later point, to wit, to demonstrate first, that the Principles of *Puritanisme* do inuolue in themselves the warrating of vice, falshood, and Impiety, and the dishonouring of vertue: And secondly, that the first Inuentors or coyners of them, sucking from their owne grounds & elements of doctrine (*tantum ex traduce*) the secret poyson lying in them, haue beene men of most enormous, and facinorous liues. And now to beginne with the doctrines.

(1) D.

*VVhitak.*

in contro-

uers 1 q. 5.

9. 3. C. 11.

1. First I will begin with their chiefe Principle of the *Private Spirit*, which they describe very gloriously to be, (1) *A persuasion of the truth from the Holy Ghost, in the secret closet of the believers hart.* With this I begin, in that it comprehendeth within it selfe (as a greater number doth many lesser) diuers other positions of *liberty*. For first it begets an vnaccustomed *pride*, and  
elevation

*Sinne the Daughter. Part. i. 7*

elation of mind, in the belieuers of this doctrine; seeing it teacheth, that euery one; that enioyeth this *spirit* ( as euery *Puritan* by his owne religion ought to belieue, that he enioyeth it ) is to pre-ferre in exposition of Scripture, & determining points of fayth, *Himselfe*, aboue all other mens authorities of Gods Church whoſoeuer. And therefore *Luther*, as resting himſelfe vpon this ground, writeth: (2) *Gods word is* <sup>(1) tom. 22</sup> *about all &c. I regard not, if a thousand* <sup>contra</sup> *Austins, a thousand Cyprians, a thousand* <sup>Regem Angliae.</sup> *Churches stood against me.* And another, <sup>fol. 344.</sup> as presuming to enioy this *spirit*, thus condemneth all Generall Councils: (3) *As long as we inſiſt in Generall Councils,* <sup>(1) Peter Martyr l. de votis, p. 476.</sup> *ſo long we ſhall continue in the Papiſts errors.* And the ſame priuiledge of this *ſpirit* doth euery obſcure particuler Miniſter ( by the help of his owne *ſpirit* ) challenge to himſelfe. Now, what an inſufferable pride is it for a fellow, being but one, a man lately appearing, & for moſt part but meanly learned, to aduance his iudgment in matters of fayth and Religion aboue ſo many, ſo ancient, and ſo learned Doctours and Fathers of Chriſts Church, as haue



8 *Puritanisme the Mother,*  
flourished?

The second kind of Sinne flowing from this Principle, is *Multiplicity of Heresy's*; Seeing all Heresy's fortify themselves for the tyme, vnder the rampyer of this *Private Spirit* in interpreting the Scriptures. And from hence it is, that *Vincentius Lyrinensis* complayneth of the *Spiritualists* of his dayes in these wordes: (4) *An Heretici diuinis Scripturae* &c. Do Heretykes cyte the diuine testimonies of Scripture? They do, and that most vehemently; but therefore they are so much the more to be taken heed of. And hence also ryseth that *Hydra* of different Sects and Heresy's in these dayes, as the *Moderate Protestant*, the *Puritane*, the *Brownist*, the *Anabaptist*, the *Anti-trinitarians*; & others; all which Heresy's did first take their roote from each particuler mans *primate spirit*, interpreting the Scripture in a different sense and construction from the rest of his Brethren. And hereupon it proceedeth that so many hundreds of bookes mentioned by *Coccius*, and by (5) *Hospinian* the Protestant, are written by the Professours of the foresaid Sects, one against another; and often by men of the

(4) *L. aduersus hereses.*

(5) *Coccius in thesauro tom. 2. & Hospinian in his Historia Sacramentaria parte altera.*



*Sinne the Daughter.* Part. I. 9  
the same Religion, euen against others  
of their owne Brethren.

The third current of this *Reuealing Spirit* runneth not only to interpreting of passages of Scriptures, which meereley touch Speculation in matters of fayth; but also to giue most *sensuall explications of such Texts* thereof, as may best sort to *liberty and sinne*. Thus (but to instance in one, in place of many) the *private Spirit* hath cast such an exposition of these wordes: (6) *qui dimiserit uxorem suam, exceptâ fornicationis causâ, facit eam machari: & Qui dimissam duxerit, adulterat. Whosoever shall dimisse his wife, except for cause of fornication, maketh her to commit adultery: and he, that shall marry her that is dimissed, committeth adultery.* As that it teacheth that in case of fornication on the wyues syde, the husband may marry a gayne; and consequently if his future wyues should offend therein, might haue a dozen, twenty, or more wyues liuing all at one instant. Thus the *Private Spirit* for his better maintayning of his voluptuous doctrine of *Polygamy* referreth those wordes, *excepta fornicatione*, to be the cause of taking a se.

# 10 Puritanisme the Mother,

(7) In ex- cond wife, which are to be referred  
posit. bu- only to the cause of a mans dimitting,  
ius loci. or parting with his wife, according  
(a) Luth. to the exposition of (7) Ierome, & al-  
inasser. most all others.

2. In this next place I proceed to  
that doctrine of theirs, which teacheth  
that *God is the Authour of sinne*; seeing  
this blasphemy implicitly contayneth  
within it selfe (as a greater circle doth  
the lesse) diuers other strange Parado-  
xes, taught by the Puritans. And first  
we find *Luther* thus to teach: (a) *How*  
*can man prepare himselfe to good, seeing it*  
*is not in his power to make his wayes euill:*  
*for God worketh the wicked worke in the*  
*wicked? Againe; (b) Nullius est in manu*  
*&c. It is not in the power of any man, to*  
*thinke euil or good; but al things proceed frō*  
*absolute necessity.* *Swinglius* heerto accor-  
deth saying: (c) *God moueth the theefe to*  
*kill, & the theefe killeth, God procuring him.*  
*Yea, the theefe is enforced to kill.* *Melancthon*  
thus affirmeth of the adultery of *Dauid*:  
(d) *The adultery of Dauid was the proper*  
*worke of God, as was the conuersion of Paul.*  
Which sentence in *Melancthon* (e) *He-*  
*mingius* the Protestant reciteth, & vt-  
terly condemneth *Melancthon* for such  
his

(7) In ex-  
posit. bu-  
ius loci.  
(a) Luth.  
inasser.  
tion. dam-  
nat. per  
Leonem.  
art. 16.  
(b) Vbi  
supra.  
Art. 36.  
(c) Tom. 2.  
de Proui-  
denti Dei.  
fol. 166.  
sayth: Mo-  
uet Deus  
latronem  
ad occiden-  
dum &c.  
and there  
again:  
Deo im-  
pulsore la-  
tro occidit.  
and final-  
ly, *Latro*  
*coactus est*  
*ad peccan-*  
*dum.*  
(d) In  
Rom. 8.  
(e) L. de  
vniuers.  
Grat. p.  
509.

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his iudgement therein. *Calvin* layth: (f) *That God pronounceth Absaloms incestuous pollution of his fathers bed, to be his owne worke.* And further *Calvin* layeth the foundation of this his doctrine in these wordes: (g) *What thing soeuer God doth foresee, the same he willeth: and vpon this false ground concludeth, that God causeth sinne in man, because he foreseeth it in him.* *Beza* conspireth in iudgement with the former Authors, thus playnely teaching: (h) *God exciteeth the wicked will of one theefe to kill another, guideth his hand and weapon, iustly enforcing the will of the theefe.*

(f) In *Rit. l.*  
2. c. 18. sect.  
11.

(g) *'u'ist.*  
l. 3 c. 23.  
sect. 6.  
(h) In his  
display of  
Popish  
practises,  
p. 202.

Finally (to omit many others) *D. Wile* thus iumpeth with the former, saying: (i) *God not only permitteth, but leadeth into temptation, with an active power, and not permissiuely.* Now, howsoeuer the fore-named Authours do

seeke to auoyd in wordes, the scandall necessarily attending on this their blasphemous doctrine; yet they stand so iustly chargeable with teaching, that *God is the authour of sinne*, as that they are for their maintayning this their doctrine, written against by diuers other most learned Protestants.

(i) In *Syn-*  
*cept. Pa-*  
*p. lmi. p.*  
564.

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as by *Osiander* the Protestant, whose wordes are these : (k) *There openeth a gulfe of hell of Calvinian doctrine, in which God is sayd to be the Authour of sin.* By *Castalio*, thus inueighing against *Caluin* : (l) *By this meanes not the diuell, but the God of Calvin is the Father of lyes ;* By *Iacobus Andreas*, who thus playnly writeth ; (m) *Deus est author peccati secundum Beza* ; finally by (n) *M. Hooker*, (o) *D. Couell*, and diuers others for breuity heer omitted : so crasse and repugnant is this their doctrine to those wordes of holy writ : *Non Deus volens iniquitatem, tu es* ; as also to the sentence of *S. Iames* the Apostle : (q) *let no man when he is temptea, say he is tempted of God ; for God is not a tempter of Euills, & he temptteth no man ; but euery one is tempted of his owne concupiscence &c.*

Now, admitting this doctrine of God, being the *Authour of our sinne*, to be true ; how willingly is man drawne to *Sinne* by giuing assent therto ? Seeing by this doctrine he may disburden himselfe of all fault therein, and trans-ferre it vpon God, as being the highest and most forcible cause or agent thereof : so strong a sanctuary he hath for his

(k) *Enchi-  
rid. contra  
Caluinist.*  
c 7.

(l) *Lib ad  
Calu. de  
praedest.*

(m) *In epis  
som. Col-  
log. Mon-  
isbelgar.*

P. 47.

(n) *In Ec-  
clesiast. Po-  
licy. l. 5. p.*

104.

(o) *In his  
defence  
of M.  
Hooker.*

pag. 62.

(p) *Psaln.*  
35.

(q) *Cap. 1.*

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his *Sinne*: And which is more, he may pretend, that if it be the part of a dutifull Subiect; officiously to performe, what his Prince commandeth; much more then doth that man deserue reward ( rather then punishment ) who with all sedulity, and readines of mind and will stands prepared ( as an inferior and seruiceable Instrument ) to put that in execution, which God ) who is the supreme Lord of all ) commandeth, willeth, and euen forceth him to act, or doe. And yet more; this doctrine euen potentially commandeth vs to *sinne*; seeing the Scripture exhorteth vs in infinite places to *doe good*, & consequently to *sinne*; for *sinne* ( if God be <sup>(1) Genes. 1.</sup> the Authour thereof ) is *good*; for we reade: (r) *Cuncta quæ fecerat Deus, erant valde bona.*

Lastly by this doctrine, we ought not to repeate that passager in our *Lords Prayer*: *Forgiue vs our trespasses &c.* by reason we doe not offend in committing them; since not we, but *God* worketh them: yea, we should rather be blamed and rebuked for reciting of the sayd sentence; because it would imply that we had some penitency, and repentance

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penitance of them ; but it is a thing displeasing to *God*, for man to haue a dislike of that which *God* worketh in him, or to be refractory or stubborn to his will and disposall; since the same *Lords Prayer* teacheth vs, that we ought in all things to say, *Fiat voluntas tua*. Seest thou not ( *good Reader* ) not onely how potently this former blasphemous doctrine moueth man to commit any *sinne* whatsoeuer, as laying the fault thereof vpon *God*; but also how it freeth him from all future griefe or repentance therof; as presuming himselfe to be but a naked Instrument, necessarily concurring to the performace of *Gods* will and pleasure in him? And thus farre of the working efficacy of this most impious doctrine, of *God* being the *Authour of sinne*.

3. In this next place we will descend to the doctrine touching *Good Workes*, first broached by *Luther*, and others, and now entertayned by the *Puritans* of these dayes; where we shall find, that in their depressing of them they are most luxuriant and plentiful; and consequently, that they beare a fauourable eye to vice and sensuality.

And

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And first I will display their doctrines of good workes in generall; that performed, I will descend to good workes in particuler. Now for the greater vnderualewing of them, Luther thus endoctrinateth his followers. (r) *Workes take their goodnes of the Authour; and no worke is disallowed, vnles the authour thereof be disallowed.* Luther further thus teacheth: (t) *It is impiety to affirme, that sayth, except it be adorned with charity, iustifieth not.*

(r) In his sermons englished 1578. pag. 47.  
(s) *ibid.* pag. 276.  
(t) Luther vpon the Galath. englished. fol. 68.

Swinglius expressly sayth (therby to deterre men from practising of good workes) that, *quacunque promissa operibus nostris facta sunt, Hyperbola sunt; All promises made in the Scripture to our workes: As, if thou wilt enter into life, keepe the Commandements &c.* are but amplifications of speech aboue the truth.

M. Fox recordeth, Tindall the Protestant to say: (u) *That there is no one worke better then another: as touching pleasing of God: to make water, to washe dishes, to be a Sower, or an Apostle, all is one to please God.* These men yet proceed further: for Illyricus (the famous Lutherane) thus writeth: (x) *To affirme that good workes be in any respect necessary*

(u) *Act. Mon.* pag. 1110.

(x) *Il'yrle. in praesat. ad Rom.*

(y) in Co.



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to saluation, ( he meaning only, but by way of accompanying fayth ) is a Papisticall errorr : he futher terming it: *The doctrine of the new Papiſts*. And Conradus Slussemburg ( the great Protestāt ) writeth : that (y) *Good workes are not necessary (neceſſitate praesentia ) by way of preſence to mans iuſtification*. Yea Luther proceedeth yet further, teaching (marke good Reader and be amazed ) that, (z) *Fides niſi ſit ſine &c. Fayth , except it be without euen the leaſt good workes, doth not iuſtify , nay it is not fayth*. Which ſaying (a) D . Couell, acknowledging it to be *Luthers* , termeth : (b) *Harsh , and iuſtly called in queſtion by the Church of Rome*. Vpon this former doctrine theſe men further teach , (c) *that the keeping of the ten Commandements doe not belong to vs Chriſtians*. And the Deuines of Wittenberg ( as alſo Melancthon ) are alſo charged with this errorr by (d) *Hutterus*, publike Proteſtant Profeſſour at Wittēberg : He calling the defendours of this poſition : *Anti-nomi*, that is , *Enemyes to the Law*.

The ſame doctrine is ( to omit others ) taught by M. Fox , thus ſaying : (e) *The ten Commandements were giuen*

Calog. Ha.  
ret. l. 11. in  
epiſt. dedi-  
catoriā. p.  
21.  
(2) Luth.  
tom. 1. pro.  
p. 3.  
(a) In his  
defence of  
M. Hoo-  
ker, prin-  
ted 1603.  
p. 42.  
(b) In his  
defence  
of M.  
Hooker.  
pag. 42.  
(c) Luth.  
ſerm. de  
Moyſe.  
(d) Hutter-  
us in his  
explicat.  
libri Con-  
cordiæ.  
printed  
1608, art. 5.  
c. 1 pag.  
478.



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giuen vs, not to keepe them, but to know our  
damnation, and to call for mercy of God.

With whom agreeth herein D. Whitakers in these wordes: (f) *Qui credunt, ij non sunt sub lege, sed sub gratia & c.* They which belieue are not vnder the Law, but vnder Grace. What is more to be said?

(f) *Contra Camp. rat. 8.*

Christians are freed from the curse of the Law; meaning from the punishment, due for the breach of the Commaundements. I will conclude this point with D. Willets wordes: (g) *The law remayneth still impossible to be kept by vs, through she weakenes of our flesh, & c.*

(g) *Synops. Pap. page 564.*

Thus by these mens doctrine we sinne not in breaking any of the Commaundements, as in stealing, committing adultery, and the like; for man sinneth only in breach of those precepts, which are giuen him to obserue and keep. To conclude this passage of good workes in generall, Luthers iudgment of workes is this: (h) *All good workes, God iudging them, are mortall sinnes, God resting propitious, veniall and more pardonable.*

(h) *Luth. in Affer. Art. 34.*

Now, if Luthers doctrine be here good, then followeth it, that who laboureth to performe a good worke, is of the diuell: my reason is this: we read,

B

that

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that (i) *who committeth sinne is of the Di-*  
 (i) 1. John. uell: but who doth a good worke, sin-  
 3. neth: because by the former doctrine of  
 Luther, we are taught, that *euery good*  
*worke is sinne*. Thus according to *Lu-*  
*thers* doctrine, he sinneth, who prayeth,  
 who practiseth the workes of faith,  
 hope, and Charity, seeing all these in  
 the iudgment of Luther, are *sinnes*. A-  
 gayne, Gods word commandeth vs to  
 (k) Psal. flie sinne: (k) *Declina à malo*, Therefore  
 36. we are commanded by God to flie the  
 doing of any *good worke*; becaule euery  
*good worke* in *Luthers* iudgment, is *sinne*.  
 See how forcibly this doctrine of *Lu-*  
*ther* by necessary sequels & deductions  
 withdraweth vs from the practising  
 of *vertue*, and exercise of *Good Workes*.  
 Now to come to *good Workes* in par-  
 ticuler.

The three principall *Good Workes*,  
 which necessarily and essentially con-  
 curre to the vowes of euery Religious  
 order are; to wit, *Chastity*, by the which  
 a man voweth perpetuall continency  
 from the pleasures of the flesh, accor-  
 (l) Math. ding to that, (l) *Sunt Eunuchi, qui seip-*  
 19. *sos castrauerunt, propter regnum calorum.*  
*Powerty*, by the which is voluntarily re-  
 nounced

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nounced the enioying in priuate of any temporall goods, as riches, honours &c. only resting content with poore fare, or diet, and apparell; (m) *Si vis perfectus esse, vade, vende omnia quae habes, & da pauperibus, & habebis thesaurum in calo.*

(m) *Math. 19.*

Obedience, through which the will & mind of one stads, in all lawfull things subiect to the will and disposall of his superiour. Now marke, how these three vertues are betrampled vpon by our Aduersaries, with all indignity and scorne. Touching Chastity, D. Whitakers iudgment is, *That (o) Virginity is not simply good; but after a certaine manner.* But Luther proceedeth further, saying: (p) *If we respect the nature of Matrimony, and single life, Matrimony is as gold, and the spirituall state of single life, as dung.*

(o) *Contra*

*tra Can.*

*rat 8. p.*

*152.*

(p) *Tom.*

*3. V. it.*

*sent. g. ad*

*cap. 7. 2.*

*Cor.*

(q) *In his*

*Synops.*

*pag. 249.*

Concerning Voluntary Pouerty, D. Willets censure is this: (q) *He is an Enemy to the glory of God, who changeth his rich estate, wherein he may serue God, for a poore.* Touching Obedience, you may see how they stand disaffected towards it, euen out of their owne not practising of it, since they loath all Obedience with a most inexplicable dislike. I will

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close this point with their doctrine of fasting, to which vertue the Religious men of the Catholike Church are most devoted; *M. Perkins* iudgment is, that

(r) In his reformed Catho- like. pag.

220.

(s) In Synops. pag. 241.

(r) *fasting in it selfe is a thing indifferent, as is eating, and drinking. And D. Willet accordeth thereto, thus writing: (s) Neither is God better worshipped by eating, or not eating. And more particularly touching the deniall of set tymes of fasting, appointed only for spiritual ends,*

(1) D. Fulke against the Rheimish Te- stam. in Math. 23.

(2) D. Whitak, cont. Du- rum. l. 9. pa. 290.

(1) *D. Fulke is not ashamed to object and insist in the authority of the old Here- tike Montanus, for the deniall therof. And D. Whitakers blusheth not to call the Catholike Churches vse therein,*  
 (2) *The doctrine of Diuells. Thus far of the former points, of Vowed Chastity, voluntary Pouerty, voluntary Obedience, and fasting; in the depressing whereof, our Aduersaries do withall depreesse our Catholike doctrine of Euangelicall Counsels, which teacheth man to arriue to more high points of perfection in vertue, then the vulgar and common sort of Christians are accustomed to exercise. And vpon these grounds and doctrines they deny the lawfulness of Monasteries, and other Religious houses; whither*

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whitherunto men and women retire themselves, for the better serving of God in austeritie of life, & abandoning the pleasures of the world, so pernicious and exitiall to mans soule.

4. In the next place we will touch a litle vpon our Aduersaries doctrine of *Imputatiue Iustice*; by which they teach, that man hath no true and reall *Iustice* contracted of *fayth*, *hope*, and *charity*, inherent in his soule, but that his *Iustice* is meerely *relative*; as being only an application of *Christs Iustice* vnto him. By the which neuertheles *Caluin* teacheth, that (t) a man is as secure of his *saluation*, as if he did already enjoy *heauen*. And accordingly hereto our Aduersaries further teach, that (u) the *Image of God* is wholly obliterated in man; all his *fayre impressions* are so extinct, as that the regenerate and Holy man is intrinsically nothing els, then mere *Corruption* or *contagion*. Now these doctrines are forged by them, therby to withdraw vs from seeking to be truly *vertuous*, (seeing by this their former doctrine, man is not possibly capable thereof; ) but that therby we disburdening our selues of keeping the *Commande-*

(t) L. 3. l. 10.  
sit. c. 2.  
numb. 28.

42. 2  
(u) Illyri-  
cus in va-  
rijs libris  
de Origina-  
li peccato  
Calu. Instit.  
l. 2. c. 3.  
Kempis.  
contra  
cens. Col.

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mets, or exercising of vertuous actiōs, may only *by faith* seeke to lay hands vpon the kingdome of Heauen:

5. But now to cast our eye vpon the other end of the ballance, & as we haue here aboue seene, how our Aduersaries haue depressed & beaten downe the worth of all vertue & *good workes*; so let vs a little consider, how they labour to extenuate, and lessen by their *positions*, the atrocity of *all Vice and Impiety*, that so they may seeme lesse worthy of reprehension and dislike, for their imbracing of such courses. And first, Let vs take into our consideration, that *Position* of theirs, which teacheth, that *all finnes (x) are equall, if so God, as Iudge, do weigh and ponderate them.* Now doth not this doctrine much encourage that man, who is resoluēd to commit but any one lesser sinne, also to perpetrate the most facinorous crime whatsoeuer, seeing he is herby taught, that the *lesser sinne*, and the *greatest* are alike, and of the same nature, in Gods iust trutinacion & weighing of them? But to proceed further. Touching the *division of finnes*, they teach, that to the true Professours of the Gospell, the most

(x) So  
teacheth  
Calu. in  
Antidot.  
Conc. Tri-  
dent. And  
Wickliff  
as ud.  
V Valdens.  
de Sacram.  
c. 134.

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most flagitious sinne that is, is only (y) *Veniall*: thus they, making the difference of *sinnes* not to proceed from their difference in their owne nature, but from the diuersity of the parties committing them. Now euery one of our Precisians is bound by the Principles of his owne Religion, to belieue himselfe to be one of the faythfull: Therefore let him sinne in neuer so grievous a manner, such sinne in him is but *veniall*, and easily pardonable. O Phrensy of Iudgment! And hence it is, that some of them do thus write: (z) *To the faythfull the sinne is pardoned, as soone as it is committed.* And D. Whitakers accordingly teacheth, that, (a) *Si quis actum fidei habet, ei peccata non nocent; who exerciseth an act of fayth (to wit, that Christ died for him) that man no sinnes can hurt.* And hence further it is, that D. Fulke teacheth. that (b) *Dauid when he committed adultery, was and remained the child of God:* And againe, M. Fox thus writeth: (c) *When we sinne, we diminish not the glory of God, all the danger of sinning, being the euill example of our neighbour.* Another saith: That (d) *He, who doth once truly belieue, cannot afterwards fall from the grace of*

(y) *Vinculū in loc. com. de peccat. sect. 1. D. Fulk against the Rhenish Test. in epist. loan. sect. 5 Calu. Inst. Tit. 1. 3 c. 4. sect. 28.*  
(z) D. Wotton in his answer to the late Popish Articles. pag. 92. & 41.  
(a) *De Ecclesie contra Bellar. controvers. 2 q. 5. pag. 101.*  
(b) In the Tower disput. with Edm. Cambric, the second dayes Conference.  
(c) *Act. Mon. pag. 1118.*



(d) Vide  
Epitom.

Colloq.

Montif.

belg. p. 44.

C. 48.

(e) Beza in

respons. ad

Colloq.

Montif.

bel part.

alter p. 73.

(f) Luth. in

captivit.

Babilon.

fol. 74.

(g) Luth. in

loc. com.

class. 5 c.

27. p. 48.

God, or lose his fayth by adultery, or any o-  
ther like sinne: and accordingly, Beza af-  
firmeth, that (e) Dauid by his adultery and  
murther did not lose the Holy Ghost, and  
fall from his fayth. And if Dauid still con-  
tinued in that happy state, why may  
not other Adulterers and murtherers  
enjoy the same priuiledge and war-  
rant? To conclude, the last vpsnot of  
them in this point is thus deliuered in  
Luthers wordes: (f) *Ita diues est homo  
Christianus &c. A Christian man is so rich,*  
*as that he cannot lose his saluation, quantif-*  
*cunque peccatis. by any sinnes how great soe-*  
*uer, except he will not belieue.* And for a  
close of all, he further thus teacheth:  
(g) *Vt nihil iustificat, nisi fides; ita nihil*  
*peccat, nisi incredulitas. As nothing insti-*  
*fyeth, but fayth, so nothing sinneth, but un-*  
*beliefe and incredulity.* Thus far hereof.

Now to recapitulate a little. If a  
man cannot loose his saluation, but  
only by want of beliefe: if a Murthe-  
rer and adulterer, euen during the ty-  
me of perpetrating these acts, do not  
loose the Holy Ghost, but remayneth  
the child of God; if who once belieue  
cannot after fall frō the grace of God;  
if one act of fayth taketh away all sin;

if

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if *sinne* be pardoned to the faythfull, as soone as it is committed; if to the faythfull the most atrocious *Sin* is but *veniall*; if the greatest *Sin* be but equall to the least; To conclude, if we are to believe, that not we, but God himself is the *author of our sinne*, he forcing, and compelling vs to theft, murther &c. and that the *Adultery of David* was Gods proper worke; I leaue to any indifferent iudgement, whether considering how proue and propense Man is to *Sinne* of his owne corrupt nature, these *Theorèmes* and Principles of our Aduersaries do not mightly encourage men to commit *Sinne*, and this with all impunity, and want of feare of punishment.

But I will conclude these two former paragraphs of good workes, and sins, with some acknowledgements of the learned Protestants touching these two former points; and how prejudiciall this doctrine of a *Iustifying fayth* is to *vertue*, and gratefull to *sinners*. *Iacobus Andreas* (that learned Protestant) speaking in the person of these defendours of *only fayth*, with reprehension of them, thus discourseth: (h) *We haue learned to*

(h) *Com-  
cause 4. in  
c. 22. Lucæ.*

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be saued only by fayth, we cannot satisfy by our Almes, fasting, prayer; therefore permitt vs, that we may giue ouer these thinges, seeing that we may be saued otherwise by the grace of God. And further the same Protestant thus writeth :

(i) *An-  
draas, vbi  
supra.*

(k) In his  
Motiues  
to good  
workes,  
printed  
1596. pag.  
42.

(i) That all the world may know them to be no Papists, nor to trust in good workes, they take course to put none in practise. Whereunto M. Stubbs the Protestant, thus accordeth: (k) The Protestant trusteth to be saued by a bare and naked fayth (deceauing himselfe) without good workes, and therefore either careth not for them, or at least setteth little by them. Who further thus writeth: There are (I feare me) no good workes done daily by the Papists, then by the Protestants; he giuing his reason thereof in his former words: so euident it is, euen by the confessions of the learned Protestants themselues, that the doctrine of only fayth, of disuallowing the worth of good workes, and of lessening the grieuousnes of Sinne, openeth a fludgate to all Impiety whatsoever, and precludeth or shutteth vp the way, for the exercise of Vertue, and Piety.

6. In this place I will treat of Free-will. The which our Aduersaries deny to

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to be in man, The Protestants are so full and confessed in the deniall of *free-will*, as it would be but superfluous to amasse together the many such their acknowledgments. Therefore I will content my selfe with *Luthers* doctrine herein. His wordes are these: (1) *Free-will is a fiction in things, or a title without substance, because it is in no mans power to thinke any thing euill or good, but all things &c. happen by absolute necessity.* And thereupon in hatred of *free-will*, *Luther* did write a booke, entituling it, *de seruo arbitrio*; in one place wherof he thus further teacheth: *The foreknowledge and omnipotency of God fighteth agaynst our free-will.* So forgetfull it seemes was *Luther* of those wordes of our Saviour: (m) *How often would I haue gathered thy children together &c. and thou wouldest not?*

Now doth not the denyall of *Free-will* become a Sanctuary for all *Sinnes* whatsoeuer? May not the thiefe say in his owne defence by force of this doctrine; that it is not in his *Freewill* or choyce to forbear stealing, the Murderer to forbear Homicide & Manslaughter, the Fornicatour and adulterous man or woman to forbear Adultery.

(1) *Luth.*  
in assertion. *Art.*  
36. The same doctrine is taught by *Caluin* *Instit.* l. 2. c. 3. sect. 12. by *M. Willet* in his Synopsi. pag. 86. 87. 88. &c. by all other Protestants.  
(m) *Math.* 23.

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dultery or Fornication, the traytour to  
forbeare committing of treason against  
his Prince or common wealth? & are  
they not all secured and iustly exempte  
frō al punishmēts for such their *sins*, ad-  
mitting (as they are catechized by this  
their denyall of *Freewill*) that it was not  
in their power to abstaine from the per-  
petrating of the forsaide *sins*? Since pu-  
nishmēt is due only to such transgressi-  
ons, which are in the power of the trās-  
gressor to performe, or not to performe.

7. I wil next come to our Aduersaries  
doctrīne of *Reprobation* and *Predestina-  
tion*; since they chiefly depend vpon  
the denyall of *free will*. Touching *Repro-  
bation* they thus teach. *Caluin* thus wri-  
teth of this point: (n) *Cōsilio nutuq; &c.*  
*God doth ordaine by his Counsell and de-  
cree, that among men some be borne desti-  
ned to certaine damnation from their Mo-  
thers wombe; who by their destruction may  
glorify God: and this without any respect  
had to their workes good or euill. And Beza*  
further in defence hereof maintayneth  
that (o) *God did not suffer death for those  
men, so ordained to destruction.*

The same *Beza* further yet procee-  
deth herein, thus saying: (p) *Many In-  
fants*

(n) *Calu.*  
*Instis. l. 3.*  
*c. 13. sect. 6.*  
(o) *In ref-*  
*pōns. ad*  
*act. Collog.*  
*Montif-*  
*belg. pars.*  
*alter. pag.*  
*215. &*  
*216.*

# Sinne the Daughter. Part. 1. 29

fanis ( of belicuing Parents ) being bapti- (p) Beza  
zed, are notwithstanding damned though <sup>vbi sup. in</sup>  
the secret decree of God. And heerpon he <sup>prafat. p.</sup>  
most blasphemously thus concludeth : 123.

(q) God createth some to destructio, createth  
to perdition, predestinateth some to his ha-  
tred & destructio. So litle Beza regardeth (q) Bez. in  
those words of holy writ: (r) As I line, <sup>his Trea-</sup>  
saith the Lord, I desire not the death of the <sup>tise Engli-</sup>  
wicked, but that the wicked turne from his <sup>shed and</sup>  
waies, & line. And againe: (s) God is not <sup>entitled</sup>  
willing, that any perish, but that all ret urne <sup>the display</sup>  
to pennance. <sup>of Popish</sup>  
<sup>practises.</sup>  
<sup>pag. 17. &</sup>

8. Now, touching the doctrine <sup>31.</sup>  
of the Certainty of mans saluation, or (r) Ezech.  
Predestination, thus our Aduersaries <sup>33.</sup>  
teach. Luther affirmeth, that (t) no sinne <sup>(s) 1. Petr.</sup>  
can draw vs from Christ, although we should <sup>3. & 1.</sup>  
commit fornication, or kill a thousand ty- <sup>Tibsal. 2.</sup>  
mes in one day. And Iacohus Andraas <sup>(r) Tom. 2.</sup>  
confirmeth the same in these wordes : <sup>epist. Latin.</sup>  
(u) He who once truly belieueth cannot af- <sup>fol. 314. ad</sup>  
terwards fall from the grace of God by his <sup>Philipp.</sup>  
adultery, or any other lyke sinnes; And <sup>(u) In epi-</sup>  
heerupon ( as aboue it is set downe ) <sup>tom. Col-</sup>  
they teach, that Dauid, when he did <sup>loq. Mon-</sup>  
commit murther, was, and remained the <sup>tisbelg.</sup>  
Child of God, and consequently, he was <sup>pag. 48. &</sup>  
certaine of his saluation. To which  
end

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end of certainty of Saluation, D. *Whitakers* thus writeth: *Fides (x) aut perpetua, aut nulla est.* And hereupon they conclude, that euen during mans committing of *Sinne*, he is certaine of Saluation, seeing it would otherwise follow, (which our Aduersaries will not admit) that his former certainty was no certainty at all: so crosse these men tread to the steps of the holy Scriptures: (y) *If the iust man do turne away from his righteousness &c. in his sinne he shall dye.* And, (z) *If we abyde in his goodnes, otherwise we shalbe cut of.*

(x) D.  
Whitak.  
contra  
Camp. rat.  
8.

(y) Ezech.  
18.

(z) Rom.  
21.

Well now, to look backe vpon these two doctrines of our Aduersaries, touching *Reprobation*, and *Predestination or Election*: marke, how forcibly they incite a man to all turpitude in manners: may not any man believing the same doctrines to be true, thus dispute with himselfe? *Either I am already unalterably and infallibly reprobated to Hell, or predestinated to Heauen, and this without any reference or foresight of my workes, good or bad. (this the former alleaged Protestants teach me to belieue, & this I am to belieue) If I be reprobated, let me exercise neuer so many good workes, and liue piously in the highest*



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highest degree, yet certaine it is, I shalbe damned. If I be predestinated to Saluation and Heauen, then cannot any sinnes committed by me (though neuer so great and enormous, seeing my predestination is without preuision of workes) hinder my Saluation, but certainly and assuredly I shall be saued. Seeing then a bad life cannot hinder my saluation, nor a good life preuent my Reprobation, I will during the tyme I liue, enioy all pleasures whatsoeuer (though neuer so vnlawfull and prohibited in the Holy Scripture) without any remorse of conscience. Vpon these said grounds the belieuers of them may, in this former manner discourse, and I probably assure my selfe, that many hundreds in England belieuing our Aduersaries doctrines therein, do vpon such their beliefe, ingulfe themselves in all wickednes, and dissolution of life and manners. Thus farre briefly of this point.

9. I proceed to their *deniall of Purgatory*. By the deniall therof men are taught, that let them practise all wickednesse whatsoeuer, either in murder, adultery, fornication, Robbery, extortion or any otherwise, yet if at the houre of his death, a man haue but on  
act

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act of fayth, he is certaine to go immediately to Heauen, without suffering any temporall paynes for his former Sinnes, or without making restitution for the iniustice, losses, and wronges by him proffered to others. Now this doctrine (I say) much encourageth men to *Sinne*; and the rather, seeing their finall Saluation resteth only but vpon a bare act of fayth and beliefe, which they maintayne, euer to be in the power of the faythfull to performe: So little care they giue to those wordes of Holy *Scripture*, spoken of the state of the man cast in prison, wherby

(\*) *Matt. 5.* is shadowed the soule in *Purgatory*: (2) *Non exhibis inde, donec reddas nonissimum quadrantem.*

10. The deniall of *Auricular Confession* of our *sinnes*, in like sort much hardeneth a man to *sinne*, seeing by that doctrine he is taught, that it is sufficient to confesse them in hart only to *God*: whereas on the contrary, to believe, that *God* hath appointed, that there are certaine men allotted by him in his Church, to heare all particular *sinnes* of others, much deterreth and withdraweth vs from *sinning*, considering

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ring that shame is a great hinderance of *sinnes*, and how vngratefull and vnpleasing it is to mans nature to reueale euery secret *sinne*, euen in expresse and particuler wordes (or els not to haue the remitted to him) to another man. But we must rest contented with the Institution of *Christ*: (b) *Whose sinnes (b) Ioad* you shall forgiue; they are forgiuen; and <sup>20.</sup> *whose you shall retayne, they are retayned.* But how shall it be knowne, what *sinnes* are to be forgiuen, and what *sinnes* to be retayned, except it be first knowne, what the particular *sinnes* are?

11. Our Aduersaries deniall of the necessity of Baptisme, causeth (no doubt) that many Children borne of Puritaine Parents are not baptized at all, but remaine during all their life in that Heathenish estate, subiect to eternall damnation. That the necessity of this Sacrament is not required, is taught by *Luther*, who thus teacheth: (c) *If thou hast receaued Baptisme, it is well, if thou* (c) Lib. de captiu. Babilon. *wanteſt it, no losse: Belieue, and thou art saved before thou be baptized.* That Baptisme of Children borne of the faythfull, is not necessary, is further taught (as (d) Page appeareth from the (d) *Suruey of the* <sup>103.</sup>

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(e) In his  
medita-  
tion vpon  
the 111.  
Psalme.  
pag 91.  
(f) Ioan. 3.

booke of *Common Prayer* ) by (e) *M. Wil-  
let*, and most resolutely by *Caluin*, and  
*Beza* in many places ouerlong to reci-  
te. But we fynd Gods Holy Word to  
teach the contrary : (f) *Vnles a man be  
borne agayne of water and the spirit, he  
cannot enter into the Kingdome of God.*

(g) *Serm. de  
Matrimo-  
nio.*

12. Touching the licentious do-  
ctrine of diuorce in case of any impo-  
tency, or otherwise, *Luther* thus tea-  
cheth : (g) *If the wyfe will not, or cannot  
(to wit, performe the act due to Ma-  
riage ) let the mayde come.* Of which sen-  
tence *D. Whitak.* was so ashamed, as that

(h) *Centra  
Camp. rat.  
8.*

he thus writeth : (h) *Luthers iudgment  
in this kind of diuorce, I do not defend. Yet  
Luther further teacheth thus :*

(i) *Lut. in  
Proposit de  
Bigamia  
edit. 1518.  
propol. 61.  
65. 66.*

(i) *Poli-  
gamy, or hauing many wyues at once, is no  
more abrogated, then is the rest of Moyses  
Law; and it is free, as being neither com-  
manded, nor forbidden. Bucer is as indul-  
gent and full herein as Luther. for Bucer*

(k) *Bucer  
in Script.  
Anglic de  
regno Chri-  
sti. l. 2. c.  
26. c. 37. c.  
1. 42.*

teacheth diuorce, and marying agayne  
with another, in case that (k) *one depart  
from the other, in case of Homicide, or  
theft, or but in repaying to the Company  
or banquets of immodest persons; or in case  
of incurable infirmity by Childbirth, or of  
the mans falling into Lunacy, or other-  
wise.*

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wife. And further it is taught expressly by (l) *Beza*, (m) *M. Willet*, (n) *Amandus Polanus*, and others, that in case but of the husbands departure, he might be caused by his wyfe to be proclaimed, & if he did not returne within the time appointed, that thereupon the Minister might giue the wyfe licence to marry agayne. I assure my selfe, there are many hundred wiues in *England*, who would be glad of their husbands long absence, and not returne, and of the execution of this doctrine, therby to satisfy the flesh by marrying agayne; So dangerous is this *Position of diuorce* (if full practise thereof were made, as in part it is) to the state of wedlocke, & to the inuiolable bond of chastity, which the one party in marriage oweth to the other. But let vs remember, that we read: (o) *Which God hath ioyned together, let no man separate.*

13. Touching the authority of Princes and all Magistrates, our Aduersaries do strangely dictate. And first *Luther* thus teacheth: (p) *Among Christians, none can, or ought to be a Magistrate*; (q) *each one is to other equally subiect*. And yet more: (r) *As Christ cannot suffer him-*

(l) *Beza lib. de re-  
pudijs & di-  
uorijjs. p.*

113.  
(m) *In Synops. of  
the yeare  
1600 pag.*

685.  
(n) *In  
partition:  
Theolog.  
pag. 739.*

(o) *Math.*

19.  
(p) *Luth de  
secular. po-  
test. in tom.*

9 *German.*

(q) *Luth.  
vot. suprad.*

(r) *In se-  
mons En-  
glished, &  
printed.  
1579. p. 97.*

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selfe to be tyed by lawes &c. so ought not the conscience of a Christian to suffer them.

With Luther agreeeth *Swinglius* in thus betrampling all soueraignty : (s) When Princes doe euill, and contrary to the rule of Christ, they may be deposed. *Caluin* is no lesse sparing in censuring Princes, for thus he writeth : (t) Earhly Princes de- priue themselues of authority, when they erect themselues against God &c. and we are rather to spit vpon their faces, then to obey them. I will close this Scene with *Beza*, who did write a booke entituled, *de iure Magistratum in subditos* : A booke so destroying all obedience to the Prince and Magistrate, that *D. Sutcliffe* thus censureth thereof : (u) *Beza* in his booke of the power of Magistrates, doth arme the Subiects against their Prince, in these cases &c. And further saith thereof : (x) It is a booke, which overthroweth in effect all authority of Christian Magistrates. But here I would demaund of these men, how do they answere those diuine Testimonies ? (y) Who resisteth the Power, resisteth the ordinance of God : and they that resist, purchase to theselues damnation. And agayne : (z) We ought to be subiects euen of necessity, & for conscience sake.

But

(s) *Tom. 1.  
in explan.  
Art. 42.*

(t) *Da-  
niel c. 6.*

(n) In his  
a. were  
to a cer-  
taine Li-  
bel sup-  
plicatory.

P 75.

(x) *Vbi  
sup. p. 98.*

(y) *Rom. c.  
13.*

(z) *Rom.  
but sup.*

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But now let vs contemplate a little vpon the dangerous effects ordinarily entuing of this doctrine of deniall of *the authority of Princes, and Magistrates.* And first if *Luthers* doctrine be true, that *ech one is equall to another, and that there ought to be no Magistrates:* This being (I say) once granted, what an insufferable confusion, and *Anarchy* would there be in the society of Christians? seeing from hence it would follow, that there should be no lawes to keepe men in duty, no Magistrates to punish the delinquents, no rewards for well-deseruing men, no chastisement for malefactors. Would there not be in such a State daily perpetrated all homicide, theft, rapine, incest, Adultery, fornication, and all other most flagitious crimes whatsoeuer, and all this with all impunity, and without the least feare of any castigation? Were not this a Common wealth fitting to be instituted rather by mans Ghostly Enemy, as being the high way to lead soules to Hell, then by Christ, who suffered death for our sinnes?

Agayne, admit that the subiects might rise at their pleasure in armes



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against their King, as the former sentences of *Swinglius, Calvin, & Beza* do warrant; what tumults, what intestine seditions, and simalties, what insurrections would there be in euery Monarchy, and absolute State? finally what vtter euisceration and disbowelling (as it were) would be made in euery such nation euen by it owne borne subiects? And were it not far better, for such Princes rather to hide themselves in solitude and obscurity, and to liue vnder the hatches of a priuate state, then to be placed vpon this glorious (yet most dangerous) *Theater*, or Stage of supreme soueraignty and domination?

14. To this former may be adioyned their doctrine, of *Parity of Ministers* in the Church, by the which they teach, that there ought not to be any Bishops, but that euery Minister should haue equall authority and Iurisdiction. All the *Puritanes* are so precipitate and headlong in this doctrine, as that it would be needles to set downe their many sentences thereof: Therefore I will content my selfe with the wordes of our English *Puritanes*, who thus write: (a) *The gouernment of the Church*

(a) This is to be seene in the booke entitled: *Constitutions and Canons Ecclesiasticall*, printed 1604.

of

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*of England by Archbishops, Bishops, and Deanes, is Antichristian, and repugnant to the Word of God.*

Now if all *Ministers* should haue one and the same authority, and that there should be no subordination amongst them, what a distraction and confusion would follow to be in the Church? And how ready would euery illiterate Minister be to vêt out new doctrines and Heresies, without all controule; & such Heresies as would not only infect the vnderstanding with falshood and errour, but also the will with *Sinne* and wicked conuersation? Againe, who then would there be to chastise the Ministers theselues for their great dissolution of life, touching drinking, fornication, & adultery, too much vsed by many of the at this day in England, to the great disedifying of many more sober and temperate Protestants.

15. To the former I may range their doctrine of extraordinary calling; by the w<sup>ch</sup> they teach that there is extraordinary of calling Ministers immediately frō God himselfe, without the concurrency thereto of mā, or imposition of any Bishops hand. And accordingly we find *Caluin* thus to writ

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of himselfe and other first Preachers of the Protestant Religion: (b) *Quia Papa Tyrannide &c.* Because through the tyranny of the Pope, true Succession and Ordination was broken of, therefore we stood in need of a new Course heerin; and this function or calling was altogether extraordinary. To which accord the wordes of M. Perkins, saying: (c) The calling of Wickliffe, Hus, Luther, Oecolampadius, Peter Martyr &c. were extraordinary. As also those of D. Fulke: (d) The Protestants, who first preached in these dayes, had extraordinary Calling. But how repugnant is this their calling, to the calling of the ministry mentioned in holy Scripture? (e) No man taketh the honour (viz. of Priesthood) to himselfe, but he that is called of God, as Aaron was. And agayne: (f) How shall they preach, except they be sent?

But now heer I vrge, that as Calvin and the rest, by challenging to themselves an extraordinary Calling, broached the former new doctrines, touching liberty and licentiousnes of life, neuer before heard of; so why may not others in like manner heerafter, as of late the Libertins, the family of love, and other secta-

(b) The Protestant Lascitius reciteth this saying of Caluin. l. de Ruffor. Muscoui. &c. c. 23.  
(c) In his workes printed 1605. fol. 916.  
(d) Against Stapleton, Martiall. &c. pag. 2.  
(e) Hebr. 5.  
(f) Rom. 10.

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sectaries haue done, aryse, and assuming to themselves the like priuiledge of *Extraordinary Calling from God* alone, dogmatize other new doctrines, as pernicious to manners, vertue, and good life, as these former wicked doctrines are?

16. In this place I wil touch the string of the most wicked doctrine of *Swinglius*, & other his fellow-Ministers, who teach plainly, That *Heathens*, not believing in *Christ* (and so euer continuing) may yet be saued. For first *Swinglius* doth thus gentilize: (g) *Ethnicus, si piam mentem* (g) *Swingli*  
*domi foueat, Christianus est, etsi Christum* in l. epist. Oecolamp.  
*ignoret. A Heathen leading a good life, is a* & *Swingl.*  
*Christian, though he know not Christ. And* l. 1. pag. 39.  
*Swinglius* further particularly writeth: that (h) *Hercules, Theseus, Socrates &c.* are  
*now in the same Heauen with Adam, Abel,* (h) *Swingl.*  
*Enoch, Finally* *Swinglius* proceedeth al- tom. 2 fol. 118.  
 so further teaching thus: (i) *Gentilium* (i) L. epist. Oecolamp.  
*liberos nulla lex damnat. No law dammeth* & *Swingl.*  
*the Children of Gentils. This Opinion of* l. 1. p. 313.  
*Swinglius* is also defended (and himselfe (k) *V. id.*  
 for teaching the same highly extolled) *Swingl.*  
 by (k) *Bullinger*, as also by (l) *Symlerus*, tom. 2. fol. 350.  
 the Protestant, and others. This do- (l) *n. vita*  
 ctrine is so resolutely maintained by *Bullingeri.*

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(m) Echarius in his fasciculus Controuersiarum, printed Lipſiæ. an. 1609. cap. 19.

Swinglius and others, that Echarius ( a learned Protestant ) thus by way of complayning therof, writeth: (m) *Quod Socrates, Aristides, Numa, Camillus, Hercules &c.* Swinglius writeth to the King of France, that Socrates, Aristides, Numa, Camillus, Hercules, the Scipions, the Catoes, and other Gentills are partakers of eternall life. And Swinglius is defended for teaching this doctrine, by the Tygurine Diuines, Bullinger, Gualterus, Hardenburgius, &c.

(n) Acts.

(o) Iohn. 4.

(p) 1. Iohn.

3.

Thus farre the foresayd Echarius. O, what Scholia or Paraphrase can Swinglius and his compartners cast vpon those choaking wordes of diuine Scripture? (n) *There is not any other name vnder heauen, giuen to men ( then that of I E S V S )* wherein we must be saued. And (o) *Christ is the Sauiour of the world*: (p) *The reconciliation for our sinnes*; and not onely, but also for the sinnes of the whole world.

But now what indignity to the Redeemer of the world, and to all Christian Religion, doth this former most blasphemous doctrine of Swinglius and his fellowes exhale and breath forth? Are they Christians, who teach thus? Were the

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the many Prayers, watchings, whipping his most sacred body, crowning his reuerend head with thornes, buffeting of him by the Iewes, and finally his most painfull and pretious death and passion (of all which paines euery litle touch, in regard of the impretable and infinite worth of the person so tormented, was able to redeeme thousands of worlds) so needles and superfluous, as that *Prophane Heathens* ( who only belieue in generall ( if so much ) that there is a *God*, or a *Diuine Providence*, ) though wholly disclayming in the beliefe of *Chr. st*, and treading all *Christian sayth* and Religion vnder their feete, can neuertheles be saued? (q) *O you Hea-* (q) *Hier. c.*  
*uens, be astonished at this, be afraid, and*  
*utterly confounded.*

17. Here may occurre the Aduersaries doctrine touching their *deniall of all Miracles* since the Apostles tymes: A doctrine which secretly leadeth the way to *Atheisme*. For the greatest reason that the *Atheists* alledge in defence of their blasphemous *Atheisme*, is, that they hould *Nature* (that is, the connexions of *Physicall* causes with the effects ) to be the supreme cause of all things,

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things, and therefore these incredulous persons desire nothing more in tryall of this their misbeliefe, then to see any thing performed about the ordinary, and vsuall course of nature; which they absolutely deny, that it can be performed. And accordingly hereto, I know a man (witty enough, but dissolute in manners, and partly suspected of *Atheisme*, but in externall shew a Protestant) who is accustomed to say, that he would gladly see the diuell, because he would gladly see something about the ordinary course of nature. I beseech God, that his desire in the end of his life be not accomplished.

Now, how forward our *Precisians* are in denying all *Miracles* since the Apostles tymes, may appeare from the liberall Confessions in this point of D.

(r) Against  
the Rnem.  
Testamēt.  
in Apocalyp.  
p. 13.  
(s) In his  
Exam. of  
D Kelli-  
sons Sur-  
vey. prin-  
ted 1606.  
pag. 8.

*Fulke*, who thus acknowledgeth: (r) *It is knowne, that Caluin, and the rest, whom the Papists call Arch-Heretikes, worke no miracles. And of D. Sutcliffe: (s) We do not practise miracles, nor do we teach, that the doctrine of truth is to be confirmed with miracles.*

Thus we see, that these men are in their Iudgements so strongly persuaded,



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ded, that *all Miracles* (by the which God suspendeth stupendiously the working of *nature*) are so fully ceated, since the dayes of the Apostles, as that they freely confesse all want of working *Miracles* to haue beene in the plantation of their owne Religion; directly impugning that course of working *Miracles* granted by our *Sauour* to his Apostles, at the first preaching of the Gospell: (1) *Matth.*  
*As you go, preach, heale the sicke, cleanse* 10.  
*the leprous, raise vp the dead, cast out the*  
*Diuels &c.*

18. Our former Aduersaries do in great riot of splenefull acclamations, cry out in their Pulpits and writings against *Holy-dayes*, (the *Sabaoth* day only excepted) with great auersion & dislike of them. This their so much affected doctrine wholly introduceth a forgetfulnes of the *Misteries* of Christian faith; for those daies were instituted by the Church of Christ, in her Primitiue tymes, to put vs in mind of the misteries of our Fayth. As for example, *Christmas* day, in remembrance of *Christs* birth and Natiuity; *Innocents* day, or *Childermas* day (as it is vulgarly called) in remembrance of the slaugh-  
ter

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ter of the *Infants*, at the tyme of our *Sauours birth*; *New yeares day*, in remembrance of our *Sauours Circumcision*; *Epiphany*, or *Twelfe day*, in remembrance of the *Comming* of the three *Kings* with presents to our *Sauour*. The *Annunciation day*, in remembrance of the *Angels salutation* of our *Blessed Lady*, & bringing her that most ioyfull message, that she shall bring forth the *Sauour* of the world; *Good Friday*, in remembrance of our *Sauour Christ* his death & passion on that day; *Easter day*, in remembrance of our *Lords resurrection* from the graue; *Ascension day*, in remembrance of his *ascending* in Soule and body into Heauen; *Pentecost*, or *Whitsuntide*, in remembrance of the descending of the *Holy Ghost*; *Trinity Sunday*, in honour and remembrance of the most *Blessed Trinity*: finally *Corpus Christi day*, in remembrance of our *Sauours* Institution of the most blessed Sacrament of the *Holy Eucharist*.

Now, most of these great festiuall dayes are much neglected and vilified by our *Aduersaries*: nor for the most part do the *Puritan* Ministers instruct their *Proselytes*, and followers, why those

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those *Feasts*, and vpon what occasion, they were first instituted : which want of care in the Maisters, and ignorance in the Schollers, do beget a great forgetfulnes of our Christian Mysteries. And this my Assertion is warranted with all experience. The like we may proportionably conclude of our Aduersaries small respect they beare to the *Feast dayes of the Apostles*, or of diuers other *great Saints* : For example the ignorant Protestant knowes when *Midsummer day* (as they call it) commeth, but that that day was instituted in the honour of *S. Iohn Baptist*, as being the *Precursor of our Sauiours comming*, few of them know.

In like sort our Aduersaries reiect with full mouth all *Ceremonies in Fayth*, (styling them, *superstitious, and Idolatrous*) though the said Ceremonies were first instituted, and are still vsed, the better to recall to the mind of the ignorant, the *Mysteries* of Christian Religion. And vpon the same ground they mainely vociferate, and cry out against the true *use of Pictures*, which serue onely to put vs in mind of the vertues, and liues of the Saints, of which they are  
th

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the Pictures. Neither can they endure the sight of the *Crosse*, though it be onely to put vs in mind of our *Sauours* death and passion, suffered vpon the *Crosse*: so willing they are to extinguish and wholly blot out all remembrances, prints, and cognizances of Christian fayth. Thus we see, that our Aduersaries proceeding herein finally tends to the obliterating & cancelling of most of the chiefe *Mysteries* of our Christian fayth and Religion, and of the most godly Professors of it.

19. The Aduersaries acknowledged doctrine of the *Inuisibility of the Protestant Church*, hath induced many to forsake the Christian Religion, and in lieu thereof to become *Arians*, *Iewes*, or *Turkes*. For first, seeing the *Old Testament* is most full in its authorities, for a (u) Continuall splendour, and visibility of Christs true Church: and further, seeing, that this exacted visibility hath bene wanting in the Protestant Church by their owne Confessions, whereof I will heere for breuity alledge the acknowledgment of *Sebastianus Francus* (a learned Protestant) who thus confesseth: (x) *For certaine through the worke of*

(u) *Esay*

60.

*Dan. 2.*

*Psal. 18.*

(x) *In epist.*

*de abro-*

*gandis in*

*yniuersum*

*omnibus*

*statutis*

*Ecclesiasti-*

*is.*

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*of Antichrist, the externall Church together with the sayth and Sacraments vanished away presently after the Apostles departure, and for these fourteene hundred yeares the Church hath not bene externall and visible.*

To whose iudgment D. Fulke subscribeth in these wordes: (y) *The true Church decayed immediatly after the Apostles. And lastly seeing such Protestants, as acknowledge the want of the visibility of their owne Church, will not acknowledge the Catholike Roman Church to be the true Church of God, though they do acknowledg, that that Church hath bene euer visible for these fourteene hundred yeares: Therefore diuers of the said eminent Protestants through the want of fulfilling of the Prophecies touching the Churches visibility in their owne Protestant Church, haue therevpon Apostated from Christianity, some of them imbracing the doctrine of the Iewes, others of the Turkes, and therupō haue employed all their dayes after, with infecting other Christians with their new imbraced doctrines, wherby they haue secretly instilled into their followers minds and wills the poyson ( both for doctrine, & impious*

(y) In his  
answer to  
a Counter-  
terfyt  
Catho-  
like. p. 134

(2) So  
witnesseth  
Beza  
in epist.

65. p. 308.

(a) In his-  
toria Da-  
vidis Geor-  
gij, prin-  
ted at

Answer-  
pe, 1568.

(b) As  
witnesseth  
Zanchius  
in his  
booke,  
de tribus  
Elohim  
and Con-  
radus  
Stussen-  
burg (a  
Caluini-  
st) in  
Theol.  
Caluinist.  
l. 1 fol. 9.

(c) So  
witnesseth  
Osiander  
the Prote-  
stant.  
Cent. 16.  
part. 2. p.  
818.

(c) *Vsury*

conuersation of life; which *Iudaisme* or  
*Turcisme* do teach and warrant.

Many examples of diuers learned  
Protestants, forsaking their Christian  
Religion, through the acknowledged  
doctrine of the *Inuisibility of the Prote-  
stants Church*, may be alledged. As of (2)  
*Alamannus* a great Protestant, who be-  
came a Jew. Of (2) *Dauid George* once  
Professour at *Basill*, who became a blas-  
phemous Apostata. Of *Ochinus*, who  
first brought Protestancy into En-  
gland; with *Peter Martyr* in *King Ed-  
wards* dayes; who finally turned an (b)  
*Apostata*. *Neuserus* chiefe Pastour at  
*Heydelberge*, who became a (c) Turke;  
and diuers others here for breuity o-  
mitted: So certayne and vndoubted it  
is, that the confessed doctrine of the  
*Inuisibility of the Protestants Church*  
hath caused diuers to forsake the  
Christian fayth, and wholly to dis-  
clayme from our *Sauour*; ingulping  
themselues into all those wickedneses  
and Impieties, which *Iudaisme* or *Tur-  
cisme* at this day maintayne & defend.

20. The last doctrine heer to be al-  
ledged ( to omit that (d) *Vsury* is de-  
(c) *Vsury* fended by our Aduersaries ) which re-  
sulteth

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fulreth necessarily out of some of the premises, is, that our Aduersaries (howsoever they make shew, to practise in some sort the contrary) do take away all Prayer, (as is aboute intimated) as a thing needles, vnprofitable, and superfluous. This I proue seuerall wayes. And first our Aduersaries teach, that *only sayth iustifyeth*: then if *sayth only iustifyeth*, it iustifyeth without prayer, or any other good workes. Yea it iustifyeth according to *Luther* and others aboue cyted, being accompanied with the greatest *sinnes*; seeing they teach (as aboue is shewed) that *nothing looseth their sayth or hope of salvation, but only infidelity, or want of sayth*.

Secondly, they teach, that there is no merit in any of our good workes, therefore not any in Prayer; for if our Prayers do nothing merit, they nothing ob-  
tayne: because impetration and obtaining doth import some desert (at least *de congruo*:) if then our Prayers do neyther merit, nor satisfy for the offence, nor for the punishment due to the offence; to what end then are Prayers to be powred out?

Thirdly, to what purpose should we

is defended by  
Bucer, in  
Script.  
Anglican.  
p. 789.  
790. 791.  
By Gene-  
uait selfe,  
for M.  
Wotton  
in his se-  
cond part  
of the  
Answer,  
&c. in his  
preface to  
his fellow  
Brethren  
thus writ-  
teth: Two  
Ministers  
at Geneva  
were depo-  
sed and ba-  
nished, for  
speaking  
against  
Vjury, al-  
lowed in  
that State.  
Defended  
also by  
Mathew  
Vrell in  
his princi-  
pall  
grounds



of Reli-  
gion, en-  
glished &  
printed  
1595. pag.  
248. &  
149. As  
also de-  
fended by  
many o-  
thers,  
mentio-  
ned by  
D. Pye in  
his epistle  
dedicat.  
in his  
Answer  
written  
against a  
Treatise  
in de-  
fence of  
*Vjury*. pa.  
20. & 22.

pray ( for example ) that we shall not  
*finne* heerafter: seeing *God* ( as *Luther* ,  
*Caluin*, and the rest aboue specified do  
teach ) so forcibly impelleth vs to *finne*,  
as that it is not in our power to resist  
his ordinance and decree therein? But  
who dare pray to resist, what *God* hath  
infallibly appointed shalbe?

*Fourthly*, it is shewed aboue, that  
according to our Aduersaries Princi-  
ples and *Theses*, *Fayth* consisteth, in  
that a man firmly belieueth, that his  
*Sins* are already forgiven him, that he is  
one of the *Elect*, & that he shall infalli-  
bly obtayne saluation. Now, this *fayth*  
preuenteth, & taketh away all *Prayer*  
for remission of *Sinnes*, and mans sal-  
uation. The reason is, in that *Fayth*  
doth precede all this *prayer*, according  
to that, *Quomodo inuocabunt, in quem*  
*non crediderunt?* *Rom.* 10. Therefore it  
followeth, that we are assured by *faith*  
of our saluation, and eternall life, and  
this before we *pray* for it.

*Fifthly*, *Prayer* is euer for the ob-  
tayning of that, of which who *prayeth*,  
is ( though hopefull yet ) partly doubt-  
full and vncertayne of his obtaining of  
it. For if he be certayne before his  
*prayer*,

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*praier*, that he shal obtaine his request, to what purpose the are his *Prayers* made? and to *pray* for that, which we eyther already haue, or are certayne that heerafter we shall haue, is most ridiculous and absurd. Now, from this ground it riseth, ( as in part aboue is intimated ) that we cannot, nor ought not to *pray* for the remission of our *Sinnes*, or for obtayning of eternall lyfe: seeing our *Fayth* ( according to our Aduersaries former doctrines ) instructeth vs, that we are aforehand assured of both. And thus vpon this ground, he no more foolishly *prayeth* for the remission of his *Sinnes*, or for eternal life; then a man should *pray*, that the Sunne might shine to day ( seeing that already it hath shined ) or that it would shine to morrow, of which he is assured, that it will shine.

Thus according to the force of these reasons, ineuitably rising out of our Aduersaries former doctrines, no man ought to *pry*, or so much as to recite ( by way of *Praier* ) our *Lords Praier*, *Our Father which art in heauen halloed be thy name &c.* Thus far now of these former *twenty severall doctrines* of our

54 *Puritanisme the Mother,*  
Aduersaries , displayed in the prece-  
dent leaues : all which ( we see ) breath  
nothing but Sensuality, Enormities, &  
*Sinnes* in the wills of the believers of  
them.

Now, here we are to conceaue, that  
these former *Positions* ( as they are do-  
ctrines ) do consist in speculation, and  
rest in the *Vnderstanding*; yet because  
the *Object* of most of them is *manners*,  
*vertue*, *vice*, and the like; therefore the  
beliefe of them is the more dangerous  
for mans *will*. For the better vndersta-  
ding whereof we are to conceaue, that  
there is such a strayt entercourse be-  
weene the *Vnderstanding* and the *Will*  
in mans soule, that the *Will* worketh  
not, but as the *Vnderstanding* out of its  
owne receaued *Principles*, doth *dictate*  
to the *Will*, as true, or false; and so the  
*Will* puts in execution those said *Princi-  
ples* in its operation in manners. Yf the  
*Theories* and *Ipeculations* be true, then  
the *Will* by working accordingly, wor-  
keth well and laudably. Yf false, then  
the *Will* worketh viciously: and of this  
nature are the former aboue recited  
doctrines of our Aduersaries; so as they  
being most false & wicked, as tending

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to extirpate all vertue, and to plant impiety in mans soule, they most forcibly beate vpon the *Will*, & neuer cease their battery, till they haue forced the *Will* to exercise all its operations and actions touching manners & conuersations of life, according to the said false doctrines: and therefore the *Will* of man is so much the more endangered by such impious and blasphemous Principles and doctrines: but otherwise, and in this respect, with lesse, or no danger, it falleth out in those merely speculatiue doctrines ( though false ) which haue no necessary reference to the working of the *Will* according to them. Such were the Heresyes of *Origen*, who taught that the Diuels should in the end of the world be saued; of *Cyprian*, in defending *Rebaptization*, and the lyke; from which ( though erroneous ) the *Will* sucketh no poison.

But to passe on further in the speculation of these former doctrinall Positions; let vs by way of recapitulation see, how potent and forcible they are for the patronage and defence of the most flagitious crimes and *sinnes*; as al-

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so on the other syde, for the preventing of all *good workes* of Vertue and Piety, though both these points haue in part, beene aboue touched. And as concerning the first, I will exemplify it in the most facinorous crimes that may be, as Sodomy, Adultery, Fornication, Murder, Theft, and the like. May not the Workers of such Impieties, and particularly these *Sodomits*, or *Gomorreans of London*, thus apologize for themselves, euen from the *Principles* of their owne Religion, and this in their chiefe Maysters owne wordes?

(e) So Lu-  
ther a-  
boue is  
assert, dam-  
nat. per  
Leonem.  
Act. 16.

*First*, may they not thus reply: We want *Free Will* in all our actions, and therefore what we haue committed, we could not but commit: but punishment is not in any sort due to actions, proceeding from an absolute *Necessity*, or Stoicall *fatum*: for we read, (e) *It is not in our power to thinke euill or good, but all things proceed from absolute necessity.*

(f) Luth.  
aboue in  
sermone de  
Moyses.

*Secondly*, (f) the *Ten Commandements* appertayne not vnto Christians. And therefore though what we haue committed be prohibited by the *Commandements*; yet we Christians are not commanded to forbear the violating of the said Com-

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Commandements, vnder any penalty or punishment.

*Thirdly*, what is committed, is no Sinne in vs, for we know we are of the number of the *faithfull*, therefore we are good: for Luther teacheth vs, (g) *that a faithfull man worketh nothing, but good workes; neither can it be but good, which he being good before, shall do.* Agayne, we be- lieue, and therefore we cannot sinne; for Luther hath taught vs, that, as nothing iustifieth but only faith; so nothing sinneth, but want of belief.

*Fourthly*, Admit it be a Sinne, yet it is no Sinne in vs but in God; and therefore we are wholly excused therein, as being but Gods bare Instruments there. in; for we are taught: (h) *That God moueth the theefe to kill, & the theefe is inforced to sinne.* And further, that (i) *The adultery of David, was the worke of God.* Now if these actions be of God, they are so farre from being Sinnes, as that they are good: (k) *for all things which God made are good.*

(g) Lu-  
ther in his  
sermons  
englished.  
pag. 178.

(h) Lu-  
ther a-  
boue rom.  
1. de prou-  
dentia Dei.  
pag. 166.  
(e) So Me-  
lancth.  
aboue in  
Rom. 8.  
(k) Genes.

*Fifthly*, admit it be a sinne in vs, yet it is no greater, then any other Sinne, though it be tragically amplified by our Enemies; for Caluin teacheth, and

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(l) caluin  
supr. in  
Antidot.  
Con:tl.  
Trident.

we belieue, That (l) All Sinnes are equal.

(m) D.  
Wotton  
about in  
his Ans-  
were to  
the late  
Popish  
Articles.  
pag. 91.  
841.

Sixthly, if there be any Sinne in vs, yet it is but a veniall sinne in vs, and therefore easily pardonable; for we are taught, that (m) to the faythful (of which number we assuredly are) the sinne is pardoned, as soone as it is committed.

(n) caluin  
about  
in Instit. l.  
3. cap. 13.  
& sect. 6.

Seauenthly, admit our sinne be a mortall, or grieuous Sinne in vs; yet it is in no sort preiudiciall to vs; for eyther euery one of vs is already without preiusion of any workes, euen from our mothers wombe, reprobated to dānation, or predestinated to saluation, as (n) Caluin assureth vs: if reprobated, then this our Sinne no way furthereth, or causeth our damnation; seeing that was decreed from all eternity without any respect of our liues and conuersation. If predestinated, then can neither this our Sinne, nor any other how flagitious Sin soeuer, hinder or preuent vs of our saluation.

(o) Illyric.  
about ci-  
ted. de O-  
rigin pec-  
cati.  
(Kemui-  
tus about  
cited.

Eightly, admit it to be a Sinne in vs, yet we are more to be pittied, then rebuked; seeing we are taught, that the (o) Image of God is wholly obliterated in vs, & all our fayre impressions are extinct, and



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and that euen the regenerate and holy man is nothing els, but meere Corruption and contagion. Now here then, can any man expect to gather grapes of thornes, or figges of thistleles? Matth. 7.

Lastly, let our Sinne be what it wilbe, great or small; yet no detriment (touching our saluation) can it bring to vs, (who are true belieuers) for our perpetrating of it: Seeing we are taught, that

a (p) Christian man is so rith, that he can not lose his Saluation by any sinnes how great soeuer, except he will not belieue. And further it being in our power at any tyme

(p) Luth.  
ubi supr. in  
captiuit.  
Babil. fol.  
74.

to exercise an act fayth; how can eyther this, or that Sinne hurt vs, seeing

D. Whitakers assureth vs; that (q) *Siquis actum fidei habet, ei peccata non nocent.*

(q) D.  
Whitak.  
about in  
l. de Eccles.  
contra  
Bellar.  
cōtrouerf.  
1. q. 5. pag.  
302.

Sinnes cannot hurt him, who produceth an Act of fayth. So certaine it is, (as our owne brethren do teach) that (r) We

cannot be damned, except Christ be damned with vs. And as for suffering any tem-

(r) See  
Acts and  
monu-  
ments  
printed  
anno  
1561. pag.  
488.

porall paines for the expiating of sinne after our death before we come to

Heauen, it is but a iest to surmize any such thing; since we wholly account

the doctrine of Purgatory, a meere for-

gery, or fable.

Thus

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Thus far now may the greatest sinners that are, proceed in defence of their wickednes, euen from the head-*Theoremes*, and Principles of their owne Religion. O execrable Monsters! did *Christ* (thinke you) incarnate himselfe and suffer death for the taking away of the *Sinnes* of the world; and yet would institute and leaue behind him a Religion for all men, vpon their soules saluation, to follow, which should patronize villany and *Sinne* in the highest degree?

But now let vs cast our eye vpon some other of the premises mentioned in the beginning, and recall to mynd, what is, aboue deliuered by our Aduersaries touching the *depressing and vilifying of vertue and godlines of life*. And heer now I demand, that considering, it is a most nauleous, and vngratefull thing, and naturally crosse to mans disposition to spend his tyme in laborious and painefull workes of vertue, if so there be no rewards (as pleasing *Affectiues*) proposed to him for such his endeauiours: Heere I say, I demand (as aboue in part I did, though I heer iterate it, for the better imprinting of  
it

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it in the memory of the Reader ) how such a man believing the former doctrines, can with any alacrity practise good workes, or be solicitous to lead a regular and pious life : when before hand he is perswaded by his owne doctrines, viz.

1. That (\*) Prayer is needles, and vn-profitable. 2. That a man ( labour he neuer so much in vertue ) cannot become truly vertuous, but onely imputatiuely lust, or vertuous. 3. That the practise of Chastity, Pouerty, Obedience, and fasting are not pleasing to God. 4. That all good workes ) God iudging them ) are mortall sins. 5. That we are not obliged to keepe the Ten Commandements. 6. That, Good workes are not only not necessary to fayth, and saluation, but hurtfull thereto. 7. That one worke is not better, then another; and that to wash dishes, is as good, as to be an Apostle. 8. That these workes, which we call good workes, are not our workes ( seeing we want freeWill to performe them ) but that God only vseth vs as dead Instruments ( or as the writer vseth the pen, as an insentible Instrument, whereby he writes ) in all such operations. To conclude, 9. That all the Rewards in  
*Holy*

\* Read  
the Authorities  
above set  
downe  
touching  
all these  
seuerall  
branches  
of this  
Periode,  
or Para-  
graphe.

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*Holy Scripture* proposed for the exercise of good workes, are not truly and sincerely intended by God, to be giuen to the practizers of the said good workes; but are only amplifications of words, aboue the reall, and true measure of Gods meaning.

Thus we see how our Aduersaries doctrines, by disualewing the dignity of good workes, are no lesse potent in the belieuers thereof, to induce them to forbear the practise of vertue, sanctity & piety, thē they are forcible (through their lesning of the atrocity of Sinne) to encourage men to the perpetration of all abominable and most detestable Sinnes, & crimes, that can be imagined.

Now, who shall deeply consider the different Natures of these two different doctrines of our Aduersaries (I meane of *blandishing Vice*, and *dishonouring of Vertue*) will the lesse maruaile, how *Luther* and other first broachers of their Religion, could in so small a tyme inuade with these their most pestilent Heresyes, so many Countries in *Europe*. The reason hereof is, in that their doctrines in respect of their multiplicity, may well be compared to a *Magazine* or great Warehouse, furnished with all diuer-

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diuersity of merchandise, and wares, sorting to ech mans state or condition of life to buy ; as of Silkes , Cloath , Wines, Oyles &c. So *Luthers* doctrine is so various, so choyce, and so select, as that it was made fit and apt to meet with euery mans different humour & appetite. For example : 1. Is he a *Prince, King, or State* , that would aduance by any vniust meanes the greatnes of his Signiories ? Then is he by our Aduersaries taught , that he may take into his hands all Bishoprickes, Ecclesiasticall linings, and lands of Monasteries, and other Religious houses, as our (\*) *Nemrod* of this age ( I meane \* *Gen. 10.* *King Henry the eight* ) and some other Protestant Princes following , haue done. For this *King Henry* made accordingly, an vtter depredation, and spoile of Monasteries, impropriating their linings to himselfe and his Paralytes.

2. Is he a *dissolute religious man*, and weary of performing the rigid austerity of his vndertaken life? Then may he by these mēs doctrine, breake out of his Cloyster, and cast of his habit, and in-world himselfe agayne in all temporalities

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lities. 3. Is he a *loose Priest*, and will not lead a chaste and continent life? He is heer catechized, that he may lawfully mary. 4. *Is he married*, and yet eyther the Husband or the wyfe ( as being weary one of the other ) would seeke to be *diuorced*? Then may he, or she lawfully pretend diuers impediments, as of impotency, incontinen- cy, absence, and others aboue men- tioned for diuorce, and presently mary agayne.

5. Is he of the *Laitie*, & of that height of pride, and elation of mynd, as that he cānot, or will not brooke to liue in sub- iection, or to acknowledge any soueraignty? He is aboue indoctrinated that now a- mong Christians, there ought to be no Magistrates or Princes at all. 6. Is he of the *Protestant Clergy*, and yet scornes to be vnder his *Diocesan*, or any other? He is thereof disinthrallled, by the do- ctarine of the *Parity of Ministers*. 7. Is he a *Man Theatralis*, that affects to haue many followers, for stamping & preaching of strange and new doctri- nes, and this without any controule? He may then alledge the priuiledge of the reuealing Spirit, and *Extraordina-*

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*ry Vocation.*

8. Is he of a *conetous and muddy disposition*, not caring by what iniust and base wayes he may increase his stocke, and siluer? Then he may be warranted to practise *Vsury*, and so to breed vpon siluer. 9. Is he of a *fearefull conscience*, and resteth doubtfull of some temporall punishment to hang ouer his head, for his former finnes, though forgiven him? He may be freed from all such feare, by the denyall of the doctrine of *Purgatory*, and by belieuing that no temporall punishment is reserued for man, after the *Sinne* is once forgiven. 10. Is he *willing to wallow in al turpitude* of wickednes and enormous life, whyles he breatheth in this world; and this without all feare and change of colours? He may by the doctrine of his *iustifying fayth*, & certainty of *Predestination* assure himselfe (as is aboue sayd) that he cannot be damned, *except Christ be damned with him*.

11. Finally, is he so *plunged in sinne by a continuall custome*, as that by reason of the infinitenes of his finnes, he may doubt himselfe to be of the number of the *Reprobate*? Let him for

E

feare



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feare he should forsake sinning, remember, that he is taught, that a change from a vitious to a vertuous life, cannot hinder *Reprobation*. So crafty (we see) was the serpent (for from him all the former *Theoremes* originally streamed) so to poyson *Luther*, and the first Gospellers with such choyce and variety of Heresyes, as might seuerally suite to seuerall mens estates, conditions, & dispositions. And thus accordingly we may heere obserue, that the foresaid doctrines of *Luther* and his Comparters speake to euery man in that *Dialect* or language, in which he would haue them.

O, had *Sardanapalus* the King, who became a prey to all sensuality, or *Epicurus* the Philosopher, who *theorically* placed mans chiefest felicity & good, in voluptuousnes and pleasure, liued in this our age; how much by imbracing of many of these former *Principles*, might they haue better warrated their proceedings? So true is that censure of *Osiander* the Protestant, saying: (\*) *Luther and Melanethon haue compiled a Diuinity, which sauoureth more of the flesh, then of the spirit.*

\* This is reported by Sleydan, englished l. 32. Anno 1550. fol. 3. 58.

Now,

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Now if by way of recrimination, following this methode, it be objected by any (as by diuers *Puritanes* it already hath beene objected) that the *Papists* teach, that the *Pope* can aforehand giue pardon for the most atrocious *Sinne*, as for murthering heerafter of *Princes*; or by his *Indulgences* can pardon any *Sinne*, before it be committed: Which doctrines (say they) much open the way for the perpetration of many most great *Sins*; seeing the workers of them are by thes doctrines assured, that such their sinnes are forgiven them, before they be committed.

To this I answere, that heer is wonderfull mistaking, proceeding eyther from *ignorance* or *malice*; for not any *Catholike* doth so teach, or believe. Therefore to take away this foolish & absurd stumbling block, let the *Puritan* and all others know; that the *Catholike Religion* teacheth, that the *Pope* can no more giue liberty to a man hereafter for to *sinne*, or can aforehand forgive a *sinne* hereafter to be committed, then he can create a new world. For the *Catholike doctrine* is, that the *Object*

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of the Sacrament of *Penance*, is a *Sinne* already committed; the guilt of which *Sinne* (I meane the eternall punishment of damnation) is taken away only by force of the said Sacrament; and yet the Penitent must confesse such his *Sinne* with an absolute determination not to commit it, or any other *Sinne* hereafter; and must haue *Contrition* (or at least *Attrition*, and sorrow, for his committing his said *Sinnes*; or els the very confession of his said *Sinnes* is so far from affording him any absolution of them, as that by such kind of confessing his *Sinnes*, he committeth a new *sinne*.

Agayne, where it is aboue obiected, that the Pope by his *Indulgence*, can pardon the greatest *Sinne* that is: heere agayne I say, is the lyke ignorance, or malice. For the eternall damnation for any mortall *Sinne* (though of the least) cannot be remitted by any *Indulgence*, but only (as is sayd aboue) by the Sacrament of *Penance* and *Confession*. The reason hereof is, because the Obiect of an *Indulgence* is only a temporall punishment, due for the guilt of *Sinne*, already remitted by the Sacrament

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ment of *Confession*; & therefore it followeth, that no mā can take the benefit of any *Indulgence*, but at the same time he must be in state of grace, to which state he is brought by the vertue of a sincere and sorrowful *Sacramentall Confession*, with a resolved purpose neuer to *sinne* more. Now this being the true & acknowledged \* doctrine of the *Catholicke Church* herein; I refer to any indifferent Reader, whether this our doctrine doth not rather much deterre a man from *sinne*, then inuite and impell him thereto?

\* See 3.  
Thom.  
Aquinas. 4.  
sent. dist.  
20. art. 5.  
Sorus 4.  
sent. d. 1.  
Bellarm. de  
Indulg.  
c. 6.

But to returne to the deformity and vglines of these former doctrines of the *Puritans*; It is to be obserued, that commonly the Professours of them are the only men, who vsually haue in their mouthes (so wickednes miskeith it selfe in wordes of deuotion) (1) the *sauing fayth*, *Abba* (2) *Father*, the *Vnction* (3) *of the Holy One*, and other such passages of Scripture, wherewith they may the better varnish ouer the foule graine of these their documents, that so they may appeare in other mens eyes more specious and regardable. From hence now may the Reader discern, what

(1) *Matha.*  
5.  
(2) *Rom.*  
8. & *Gal.*  
lat. 4.  
(3) *1. Ioan.*  
2.

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he is to conceave of other doctrines, different from the fayth of the Church of Rome, maintained by *Luther* and other his Brethren aboue alledged. For if they did grossly erre in these their positions, touching *Vice* and *Vertue*, why may they not also erre in other speculative articles of fayth taught by them, which do not concerne Morality, or conuersation of life; seeing the certainty of erring in one point, necessarily implieth a possibility of erring, in any other point.

And from the mature consideration of all the former passages it may be further irrepliably inferred, that once granting the former *Theses* and *Tenets* of *Luther* and the other Protestants to be false, that the *Protestant Church* is not the true Church of God: since we read, (r) *Vna fides, unum baptisma*. And therefore *Christ's Church* is one, entyre, and perfect in fayth; not brooking the entertainemēt of any one dogmaticall Errour:

(r) *Ephes.*

4.

(s) *De unitate Eccles. post initium,*

(s) *Adulterari non potest sponsa Christi* (sayth *S. Cyprian*) *incorrupta est, & pudica*. And with this, I close the first part of this *Treatise*.

THE



# THE SECOND PART.

*Touching the vicked lues of  
the first Broachers of  
Puritanisme.*

**I**N the precedent Part (*good Reader*) there is layd before thee, a *Synopsis* of the *Theory*, or Speculation of such *Puritanicall* doctrines, which inuite man to vice, and deterre him from vertue: In this *Section* now, we will shew how the first stampers of the former doctrines haue incorporated the sayd doctrines, in their owne lues and actions; I meane, how they haue giuen themselves ouer to al dissolution in manners, and so haue caused their owne vicious lues, and deportment to comment their owne doctrinall Positions.

sitiōs. Thus they beare themselves like to honest and well meaning Phisitians, who are loath to giue any thing to their Patients, either good or euill, but themselves afore will tast it.

I will not heer expatiate into any long discourse by alledging the liues of many of the former Protestants; whose names are aboue mentioned. I will content my selfe by displaying, (though in part) the liues of fixe of them, to wit, *Luther, Zwinglius, Iacobus Andraas, Ochinus, Caluin, and Beza*. Of these I particularly make choice because these men were chiefly, and with greater bent & endeauour busied in first planting the sayd former *Paradoxes*; and the rest of the Authours aboue cōparting with these in their doctrines were but their Schollers (as it were) & followers. But by that, which heerafter will be deliuered of these me we shall haue full reason to recall to our memory those wordes of Christ:

*Math. 7. (\*) Beware of false Prophets, which come to you in sheepes cloathing, but inwardly are rauening wolues.*

I will begin with *Beza*, and so ascend higher. And first that the Reader may



*Sinne the Daughter. Part. 2. 73*

may see, how some of our first Publishers of this their new Ghospell and fayth ( wholly different from the ancient fayth of *Rome* ) did practise the most execrable Sinne of *Sodomy*, and therein led the way to other *Sodomitical* persons; I wil set downe certaine verses made by *Beza* himselfe, touching a boy called *Andebertus* ( which *Beza* kept as his *Adonis*, or *Ganimede*, by abusing the boyes body ) and his whore *Candida*. In which verses he compareth the pleasure of the one with the other Sinne; and in the end preferreth the sinne with his boy, before the Sinne of fornication with his woman. This Epigrame of *Beza* touching his *Ganimede Andebertus*, and his whore *Candida*, is extant among other of his Epigrammes, printed at *Paris* in the yeare 1548. by *Robertus Stephanus*. The verses are these following, which shame forbids me to English: but every one that understandeth *Latin*, may pick out the sense.

*Abest Candida, Beza quid moraris?*  
*Andebertus abest, quid hic moraris?*  
*Tenent Parisij tuos amores,*  
*Habent Aurelij tuos lepores.*

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*Et tu Vezelij manere pergis?  
Procul Candidula, amoribusq;  
Immo Vezelij procul valete,  
Et vale Pater, & valcte fratres:  
Nam Vezelij carere possum,  
Et carere parente, & his, & illis;  
At non Candidula, Andebertoq; &c.*

Next there followeth.

*Sed utrum, rogo, praferam duorum?  
Vtrum inuisere me decet priorem?  
An quenquam tibi Candida antepo-  
nam? An quenquā antiferam tibi Andeberte?  
Quid si me in geminas secem ipse partes?  
Harum ut altera Candidam reuifas,  
Currat altera versus Andebertum.  
At est Candida sic auara, noui,  
Ut totum cupiat tenere Bezam:  
Sic Beza est cupidus sui Andebertus,  
Beza ut gestiat integro potiri.  
Amplector quoque sic hunc, & illam,  
Ut totus cupiam videre utrumque,  
Integris frui integer duobus.*

Then next after followeth.

*Praferre tamen alterum necesse est;  
O duram nimium necessitatem!*

*Sed*

**Sinne the Daughter. Part. 2. 73**

*Sed postquam tamen alterum necesse est,  
Priores tibi deferro Andeberte:*

*Quod si Candida fortè conqueratur,  
Quid tum? basiolo tacebit uno.*

That Beza did write this Epigram, is  
querred by Conradus Slussenburg ( the  
great Protestant ) thus charging Beza  
herewith: (a) *Constat & hoc &c.* This also  
is evident, that Beza did write obscenissi-  
mos versus, most obscene and filthy verses to  
Andebertus at Orleans, whom Beza kept as  
his Adonis. And Heshufus ( another Pro-  
testant ) chargeth Beza with this his  
Epigram in these wordes: (b) *Beza ne-  
fandos amores, illicitos concubitus, scortatio-  
nes, feda Adulteria sacrilego carmine de-  
cantavit orbi.* Beza did publish to the world  
in sacrilegious verse, his beastly and in-  
humane loue, his unlawfull pleasures, his  
whoring, and filthy adultery. Thus Heshu-  
sus.

The same is confessed by (c) D. Spar-  
kes, (d) D. Sutcliffe, and (e) D. Morton,  
though weakely excused. And lastly  
confessed by Beza himselve; who being  
charged therewith, thus excuseth the  
writing of the formes Epigram: \* *Indeed*  
*Andebert was a yong man most deare unto*  
*me,*

(a) In  
Theolog.  
Caluin.  
printed  
1594. l. 1.  
fol. 93.  
(b) In his  
booke  
entituled  
*Vera &  
fana Con-  
fessionis.*  
(c) In his  
answere  
to M.  
Iohn Al-  
bins, prin-  
ted 1592.  
(d) De  
Turca-  
Papism.  
printed  
1599. l. 1.  
cap. 10.  
(e) In A-  
polog. Ca-  
thol. part.  
1. l. 2. c. 25.  
\* See this  
confessed,  
in these

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words by  
the An-  
thor of  
the Ans-  
were for  
the tyme  
to the de-  
fence of the  
Censure.  
printed  
1583. fol.  
99.

Also the  
same An-  
thor in  
his said  
Answer  
relatech,  
How

*Beza* ma-  
ketam n-  
tion of his  
Epigrams,  
and testi-  
fieth, that  
there were  
many  
things in  
them, for  
which he  
was har-  
shly sory.

(f) *Schlus-  
senb.* in  
Theolog.  
Calu. l. 1.  
fol. 92.

me &c. to whom being at Vezel, I wrote  
tristlingly certaine verses, wherein I did de-  
clare my singular desire of seeing him. But  
let any man vnderstanding the Latin,  
giue his true Iudgment, whether these  
verles do not import more, then his  
only seeing of *Andebertus*. And further  
touching his woman *Candida*, the fore-  
said Protestant *Schlussenburg* (f) writeth,  
that *Beza* kept her foure yeares, as his  
whore, before he would marry her.

I heere will not much insist, how  
*Beza* sold his *Priory* for ready money  
then receaued, and after lealed it to o-  
thers for fyue yeares then to come,  
with receauing money aforehand for  
such his leasing. Vpon which occasion  
there began a suite (presently vpon his  
secret stealing away) betweene the  
two seuerall parties, with whom he se-  
uerally had contracted, which suite de-  
pendeth on Record in the Court of Pa-  
ris.

Also I pretermitt his getting of his  
mayd with child at *Geneua*, at what  
time he feigned himselfe and his maide  
to be sicke of the Plague, to preuent  
that any should come to them; and  
thereupon intreated, that he, and his  
maide

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maide might be lodged in two chambers of one *Petrus Viretus*, in an outward garden, where he caused a Surgeon to let the woman bloud, who presently after was brought to bed of a dead Child. I say I will not peremptorily insist in these points, (though I assure my selfe, that they are most true, as being circumstanced with time, place, witnesses, and other proofes of Morall certainty, and all written and published in *Beza* his owne life time) in that they are written by one *Hierme Bolsecke*, a Catholike Doctour of Physick, to whom the Surgeon confessed the deed. Because I here chiefly tye my selfe to the Testimonies, and acknowledgements only of the Protestants ( & none others ) in relating the deportment and conuersation of *Beza*, and the other fyue aboue specified. Thus far touching *Beza* his Sodomy, and incontinency of life.

Now to obserue *Beza* his conscience (or rather want of conscience) (g) *D. Bancroft* (Archbishop of Canterbury) chargeth *Beza* with *disimulation in Religion*, thus saying: *Beza* was a busy body against the lawfulness of Bishops calling &c. And

(g) In his  
Suruey  
cap. 8. pag.  
127.

yet

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yet ( *forsooth* ) he can write to other men, and pretend quite the Contrary. In like sort (h) *Opander* (the Protestant) accuseth *Beza* most highly with his dissimulation, touching the doctrine of the *Reall presence*; he maintayning different doctrines thereof, according to the different places he came vnto. But no Christian fearing God, or hauing any Conscience would, for a thousand worlds, dissemble his Religion.

(h) *Cant.*  
16.1.3 cap.  
28.p.657.

Touching *Beza* his *pride*; he is charged therewith by the foresaid Archbishop (i) *D. Bancroft*. And his *pride* more fully discouereth it selfe, in his contemning of all the Ancient *Fathers* and *Councils*: for thus we fynd *Beza* to write in his ballancing of the ancient *Fathers* with the Protestants of this age: to wit, that the *Fathers* had (to v<sup>e</sup>le his owne wordes) (k) *plus conscientia*, *scientia minus*: more conscience ( then the Protestants ) but lesse learning. And as touching all the Generall Councils of the Primitiue Church, *Beza* thus be-  
trampleth them : (l) *In the best times a man may plainly see, that Sathan was President in their Assemblies and Councils.*

(i) In his  
*Suruey .c.*  
3.p.54.

(k) *Beza* in  
*epi. Theolog.*  
printed 1572.  
*Epist. I.*  
pag. 5.

(l) In his  
epistle de-  
dicatory  
to the  
Prince of  
Condu-  
ct before  
his new  
Testa-  
ment.

In this last place I will come to *Beza* his

## Sinne the Daughter. Part.2. 79

his Insolency and boldnes with the holy Scriptures ; which insolency proceeded from the authority of his assumed revealing Spirit: I will touch a Text or two of Scripture , depraved by him in his Translation of the New Testament ; & then I will conclude with the Censures of learned Protestants passed vpon his said Translation. And first in that sentence, (m) *Honorabile connubium in omnibus*; Let mariage be honourable in all : as much to say , Let mariage be inuiolably preserved in all points. Now Beza translateth, *Mariage is honourable ( inter quosvis ) in all men*; so he, adding in deféce of Priests Mariage, these two wordes , *Is*, and *men*, contrary to the Translations of his owne Brethren (n) *Caluin*, and (o) *Castalio* ( the learned Protestant ) who translateth thus: *Honestum est matrimonium in omnibus*; so retayning the Imperative moode and Neuter Gender, whereas Beza vsed the Indicative moode, and Masculine Gender.

For a second example of this kind; whereas the Text in *S. Luke 22. Hic calix in sanguine meo pro vobis effusus*, is in these expresse wordes according to all Greeke copies whatsoever : by which

Gram-

(m) *Habe*  
130

(n) In om-  
nes Pauli  
epist.  
Hebr. 11.

(o) In Cas-  
talia his  
great Bi-  
ble dedi-  
cated to  
K. Ed-  
ward the  
sixth  
printed at  
Basel. 1579



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Grammaticall contexture of the wordes is shewed, that *bloud* is in the *Cups*. Now to preuent this so necessary a Construction, (p) *Beza* is not afraid to say, that *S. Luke* committed a manifest *Solecophanes*, and incongruity of speech; or els, that it is a corruption, crept out of the *Margēt into the Text*, in defence of the *Reall Presence*. Now in regard of these and many other corruptions in his Translation, had not *Molinaus* (a learned Protestant) iust reason to say, that (q) *Beza*, *de facto mutat Textum*, actually changeth the Text? And (r) *Castalio* to auerre, That he might gather a long Register of *Beza* his errors out of his whole worke ( meaning, touching his Translation of the new Testament) for *Beza* oftentimes erreth ( sayth the foresaid *Castalio*) not only in wordes &c. But also in things, and the same most weighty. And yet further the said Protestant thus chargeth *Beza* his said Translation: (s) I will not set downe all Errours of *Beza* his Translation, for that would require too great a volume. Thus much briefly (leaving out much more for greater expedition) of *Beza* his carriage, and comportment.

(p) *Beza* in  
nouum  
Testam.  
pag. 317.

(q) See  
*Molineus*  
in Testam.  
part. 2o.  
3o. &c.  
(r) in his  
defensio  
suarum  
Translationum.  
printed  
at Basill,  
per Ioan-  
nem Opo-  
rinum. pa.  
282. 283.  
(s) *Castalio*  
ibi supra.  
pag. 17o.

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To come to *Caluin*, who ( as it should seeme) was the first of his Tribe, that did lead the dance in this *Gomor-rhean* and abominable Sinne. *Caluin* living in *Noyon* ( a Citty in *France* ) was charged with the crime of *Sodomy*; and thereupon was burned on his shoulder for the same crime; vpon which occasion he presently fled to *Geneua*. That this is most true, appeareth ( besides from the life of *Caluin*, written by the aboue mentioned *Bolseck* ) from the Testimony of the forelaide learned Protestant (t) *Schlussenburg*, who auereth the same to be iustified by publike records and Testimonies yet extant; as also by the yet common report of the Citty of *Noyon*; which Citty did testify the said sinne of *Caluin*, & his punishment inflicted vpon him for the same, to *Monsieur Bertilier* ( Secretary to the Councell of *Geneua* ) vnder a publike and sworne Notaries hand; which Testimony is yet extant, and hath beene seene by diuers men. This Crime of *Caluins Sodomy* is so true, as that the forsaide *Schlussenburg* sayth in plaine termes: \* *I do not yet see any sound and cleere refutation thereof*; and as, that it being

(t) <sup>72</sup>  
Theolog.  
Caluinist.  
l. 2. fol. 726

\* In Theob.  
Calu. vbi  
supra.

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(u) Con-  
tra Camp.  
rat. 3.

objected against him ( by that blessed Martyr , Father *Campion* ) *D. Whitakers* in his Answer thereof, denieth not the fact, but lesneth it in these wordes: (u) *Si stigmaticus fuit ( Calvinus ) fuit etiam Paulus, fuerunt alij*: So most prophanely and impiously the Doctor comparing *Calvins* burning on the shoulder for *Sodomy*, with *S. Pauls* like punishment, for the profession of the name of *Christ*.

I will let passe his lesser Sinnes of Incontinency, as his stealing away of a Gentil-woman of *Mongis*, who privately departing from her husband at *Lausanna*, kept company with *Caluin* at *Genewa*; as also his attempting of the wife of *James Bourgoigne*, Lord of *Fal-laice*. In like sort I passe ouer, how *Caluin* contracted with one *Brule*, and his wyfe, that the said *Brule* should counterfeyte himselfe dead, that in the sight of many people, he might seeme to be restored to life by *Caluin*. But this *Brule*, so couenterfeiting in the beginning, was found to be dead indeed. At the sight whereof *Brules* wife was so astonished, as that she exclaimed publikely against *Caluin*, and reuealed the whole matter to many.

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I finally pretermitt, how *Caluin* was so curious and choyce in his diet, that when he went abroad to dyne, his owne wine was caried about with him in a siluer Pot; and his bread was made of syne flower, wet in rose water. All this (I say) I forbear to insift in, (though I presume they were most true) because they are recorded by the foresaid *Bolsick* a Catholike, (who did write also the life of *Beza*.) for my methode here vndertaken, is to charge *Caluin* and the rest with such Crimes, as are reported of them, by the learned Protestants, their brethren.

Therefore I will next come to vn-  
fould his great *Sinne* in detorting and  
*misconstruing* diuers Texts of Holy Scri-  
pture, from whence all the Ancient Fa-  
thers and learned Doctors euer main-  
ly insisted vpon, for the prooffe of *Christs*  
*diuinity*: and yet *Caluin* hath corrupted  
them in the behalfe of the *Arians*, for  
the impugning of *Christs* *diuinity*. The  
places among others, are these; *I and*  
*the Father are one.* *Iohn 10.* *Caluin* thus  
sayth hereof: (x) *The Fathers abused this*  
*place, to proue Christ to be of the same sub-*  
*stance with his Father; for Christ speaketh*

(x) *Calu. in*  
*Iohn. 10.*

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not of the unity of substance, but of Consent: contrary to the iudgment euen of Zanchius, (y) the great Protestant.

(y) Petri-  
bus Elo-  
him, part.  
2. l. 5. c. 3.

Agayne, That Text: *Thou art my sonne, this day I haue begotten thee*: Psal. 2. which Text is alledged euen by the

(z) L. de  
filio Dei,  
printed  
1586.

(a) Calu. in  
Psal. 2.

Apostle in proofof *Christs Diuinity*, as (z) Simlerus a Caluinist confesseth: Yet Caluin thus disualeweth this place to the contrary: (a) *I know this place to be expounded by many of Christs eternall generation &c. but the reason of Austin is friuolous, who by the word, Hodie (this day) feigneth Eternity. Briefly (to omit his blasphemous Construction of many other Texts against the Diuinity of Christ, wherein he comparteth in the Constructions of the same Text with the Arians, ) that other passage: The Lord rayned vpon Sodome fyre from the Lord &c. Gen. 19. D. Willet thus writeth hereof: (b) This place is well vrged by the Fathers, to proue the Eternity of Christ: Yet Caluin thus writeth to the contrary: (c) Whereas the Fathers laboured to proue Christs Diuinity from this testimony, it is nothing firme.*

(b) In Ge-  
nes. c. 19.

(c) Caluin  
in Genes.  
cap. 9.

I will contra& this point of Caluins *Arianizing* in his Construction of Scriptu-

*Sinne the Daughter. Part. 2. 85*

Scriptures, against the *Diuinity of Christ*, (d) One with the Testimonies of learned Protestants charging him with the same. For according hereto I find, that *Hunnius* (the great Protestant, and publike Professour in the Vniuersity of Wittenberge) hath digested *Caluins* expositions of Scripture of this Nature, into three (d) seuerall Treatises.

Touching *Caluins false translating* of the *Scripture* to serue his owne turne, I will content my selfe with the iudgment of *Molinæus* heerein, (a learned Protestant.) His wordes are these: (e) *Caluin in his Harmony maketh the Text of the Gospel to leape up and downe; he vseth violence to the Letter of the Gospel; and besides this, he addeth to the Text.*

Touching *Caluins peremptory pride* with the *Ancient Fathers*: And first touching the doctrine of *Free Will*, (f) *Caluin* chargeth, and reprehendeth the *Fathers* therein. Touching *Grace* and *Iustification*, (g) *Caluin* betrampleth *S. Austins* authority. Concerning the *Reall Presence*, (h) he opposeth himselfe against *Hilary* and *Cyrill*. *Caluin* (i) in like sort reprehendeth *Nazianzen*, *Basil*, & *Ierome*, for their commending, &

(d) One of them is intituled: *Caluinus lundaniensis* 1595. Another *Antiparaus*, printed Wittenberge, 1603. The third, entitled: *Antiparaus alter* printed vt supra. (e) In sua Translat. Testam. Noui. part. 116 fol. 110. (f) *Instit.* l. 2. sect. 40. (g) *Calu. Instit.* l. 3. c. 11. §. 15. (h) *L. epist. & respons.* printed 1597. epist. 108. (i) *Instit.* l. 4. cap. 13. §. 17.

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defending of *Monachisme*, and austerity  
of life.

I will omit all other Controuerfyes  
between the Catholikes and the Prote-  
stants, in all which *Caluin* opposeth  
himselfe to the ioint consent of all  
the Ancient Fathers of the Primitiue  
Church, and I will conclude with his  
reprehension of *Chrysostome*, *Austin*, *E-*  
*piphanius*, and others, concerning the  
doctrine of praying and offering up *Sacri-*  
*fice* for the dead: his wordes for close of  
all, are these: (k) *Fateor eiusmodi preces*  
*&c.* I confesse, that the custome of these  
prayers was ancient; and that such prayers  
were allowed by *Austin*, *Chrysostome*, and  
*Epiphanius*, as receaued by succession from  
their Ancestours; the vsage wherof the a-  
forenamed Fathers followed without reason  
&c. Thus we see, that *Caluin* doth fully  
parallell, and equall *Beza* in contempt  
of the Fathers of the Primitiue Church:  
such a fastidious Magistrality, & pride  
in the highest degree, do their former  
doctrines of their *Reuealing Spirit*, and  
*extraordinary Vocation*, beget in the  
mindes of the belieuers thereof.

But to conclude with relating of  
*Caluins death*, which was most futable  
to

(k) In  
Tract.  
Theolog.  
de ver. Ec-  
cles. re-  
form. pag.  
394.



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to his life, (for (l) *Mors peccatorum pessima*) Conradus Schlussenburg the foresaid Protestant, deliuereth it in these wordes: (m) *Deus manu sua potenti &c.* God in the rod of his fury visiting Calvin, did punish him before the houre of his death, with his mighty hād : for he being in despayre, and calling vpon the Diuel, gaue vp his wicked soule, swearing, cursing, and blaspheming. He dyed of the disease of lye and wormes, increasing in a most loathsome vlcer about his priuy parts, so as none present could endure the stench. These things are objected against Calvin by Publike Writings, in which also horrible things are declared concerning his lasciuiousnes, his sundry abominable vices, and Sodomiticall lusts, for which last he was burned by the Magistrate at Noyon, where he liued, being branded vpon the shoulder with a hoat burning Iron. Thus far the foresaid Slussenburg, an earnest Protestant, and as great an Enemy to the Pope, as Calvin euer was, and therfore his Testimony is to be reputed lesse partiall, and more indifferent.

The foresaid miserable death of Calvin is confirmed with the vnanswerable Testimony of Herennius (a Calvinist

(l) Psal. 13.  
(m) Theolog.  
Caluin  
printed  
1594 lib. 2.  
fol. 72.

Preacher, and therefore the rather heerin to be credited. ) His words are

(n) In li.  
bello de vi-  
ta Caluini.

\* Caluins  
words in  
Latin are  
these in  
Math. 27.  
Sed absur-  
dum vide-  
tur Christo  
elapsam  
esse despe-  
rationis  
Vocem: So-  
lutio facilis  
est &c.  
and in the  
same place  
thus  
more: Sic  
videmus  
(Christum)  
omni ex  
parte  
vexatum,  
vt despera-  
tione obru-  
tus, ab in-  
nocando  
Deo absi-  
deret.

these: (n) *Calvinus in desperatione finiens vitam &c.* Calvin ending his life in despaire dyed, being consumed of a most filthy and loathsome disease; and such as God is accustomed to threaten to the wicked, and such as be rebellious against him. This of Calvin I dare testify to be most true, because I my selfe being there present, did behould that calamitous & tragical end of his, even with these mine owne eyes. Thus the said Herennius, and thus far of Calvin, though most briefly. This one obseruation touching his death I will add, to wit, that it is the lesse to be wondered, that Calvin should dye despayring of his Salvation, seeing it may wel be thought, that Christ by way of speciall punishment (in withdrawing his grace from Calvin,) did inflict this particuler kind of death vpon him, becaule Calvin taught, that Christ himselfe was for the time \* in despayre, and as being ouerwhelmed in desperation, gaue ouer prayer. O monstrous (and neuer afore heard of) Blasphemy!

The next shall be *Ochinus*: This man with the helpe of *Peter Martyr*, first broa-

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broached *Protestancy* heer in Englād in  
*K. Edwards* the sixth reigne; as (\*) *Osi-*  
*ander* witnesseth, and the whole world  
 knoweth. *Ochinus* was first a Religious  
 mā of the Catholike Romane Church;  
 but being weary of serving God in that  
 austerity of lyfe, left his (o) Monstery,  
 with breach of all his former vowes of  
 Religion. This *Ochinus* did write a  
 booke (p) against the *Masse*; and him  
*Caluin* thus exalteth in these words: (q)  
*Whome can Italy oppose* ( for they were  
 both Italians ) against *Peter Martyr*, and  
*Bernardine Ochine* ?

\* *Osiander*  
*Cent. 16. l.*  
 2, c. 67.

(o) So  
 sayth  
*Sleydan*,  
 1, 9 at anno  
 1547. fol.  
 297.  
 (p) *Laua-*  
*ber*, in his  
*stor. Sa-*  
*crament.*  
 fol. 50.

There is not written against *Ochinus*  
 so much touching his extraordinary li-  
 centiousnes of lyfe, as touching his do-  
 ctines: for first he began to defend  
 (by wryting of certayne *Dialogues*) the  
 doctrine of *Polygamy*, or hauing many  
 wyues at one and the same tyme; of  
 which *Dialogues* (r) *Beza* maketh  
 mention. But *Ochinus* did not content  
 himselfe with this; but proceeded to  
 the height of all Impiety; For he con-  
 fessing the doctrine of the euer neces-  
 sary *Visibility of Christs true Church*,  
 grounding himselfe ( and but truly )  
 vpon the predictions thereof in the

(q) *Lib de*  
*scandalis.*  
*extat in b*  
*Tract.*  
*Theolog.*  
 printed  
 1597. p. 222.  
 (r) *Beza in*  
*lib. de po-*  
*lygamia.*  
 p. 4.

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 Old Testament ; and on the one syde,  
 not acknowledging the Catholike  
 Roman Church to be the true Church,  
 though in it he could not deny, but  
 that it euer enjoyed a continuall visi-  
 bility : and on the other syde, seeing the  
 predictions of the Churchs vninterru-  
 pted Visibilty were not accomplished  
 in the Protestant Church, did heerupō  
 wholly forsake *Christ* and *Christian Reli-  
 gion*, and betooke himselfe to the im-  
 bracing of *Iudaisme*.

That *Ochinus* became an *Apostata*,  
 is witnessed by *Beza*, who calleth him  
 thus : (s) *Ochinus, impurus Apostata*.  
 And further *Beza* more fully enlargeth  
 himselfe thus writing : (t) *Ochinus, A-  
 rianorum clandestinus fautor, Polygamia  
 defensor, omnium Christiana Religionis  
 dogmatum irrisor. Ochinus is a secret fauou-  
 rer of the Arians, a defender of Polygamy,  
 and a scoffer of all the doctrines of Christian  
 Religion. The Apostasy of Ochinus, is  
 further witnessed by (u) Zanchinus ( the  
 Protestant ) & by Conradus Slussenburg,  
 the afore mentioned Protestāt, writing  
 heerin agaynst *Ochinus* most particu-  
 larly ; the title of which passage in this  
 Protestants booke, is : (x) *Responsio ad  
 Ochini**

(s) *L. de  
 Polygam.*  
*p. 4.*

(t) *Beza in  
 epist. 1. p. 11.*

(u) In his  
 booke de  
 tribus  
 Elobim.  
 printed.  
 1594. l. 5.  
 c. 9.

(x) In  
 Theolog.  
 Calvinist.  
 l. 1. fol. 19.

*Ochini blasphemiam.*

Thus farre touching *Ochinus* his Apostasy, & of his imbracing *Iudaisme*, and finally dying therein One thing chiefly I referre to the iudgment of any indifferent Reader: seeing this *Ochinus* was one of the two Apostles, who first planted *Protestancy* in *England*; to wit, whether it sorteth with the accustomed proceeding of *God* ( who euer vseth meanes proportionable and suitable to their ends ) to vse as his Instruments, for the planting of true *Christian Religion* ( suppose *Protestancy* be such ) a man, who should afterward turne his pen to the absolute denyall of the *Redeemer* of the world, reputing him to be a Seducer, to the imbracing of *Iudaisme*, and to the vtter renunciation of all *Christianity*? And consequently whether it be not a great dishonour to *England*, to ascribe her first plantation of *Protestancy* to such a Man?

I come next to *Iacobus Andreas*. This *Andreas* was *Luthers* prime scholler & a great spreader of *Luthers* doctrine. He was for his presumed worth made (y) (y) Of stand. Cent. 16. 16. 1 cap. 7. *Chancelour* of the *Vniuersity* of *Tubinge*, Pag. 116 and

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(2) So and was as famous and eminent in (2) sayth C- Germany, as euer Beza or Caluin were in fiand, vti Geneva.  
supra. l. 4.

c. 43. pag.  
2084.

(a) In  
Zanchius  
in his e-  
pistles  
printed  
1609. l. 2.  
pag. 340.  
(b) Hos-  
pinian in  
Hisor. Sa-  
crament.  
fol. 389.

Now, concerning the comportment of this presumed worthy man, charged euen by his owne Brethren, read what followeth. First, (a) *Lauater* (a Protestant) auerreth, that he was taken in publike Adultery: and that certaine verses were made against him, vpon this occasion by certayne Caluinists. But to proceed. *Hospinian* (the Protestant) thus blazerh him: (b) *Andraas nullum omnino habuit Deum, si Māmonem & Bacchum excipias &c. & quando cubitum iturus, vel de lecto surrecturus &c.* Andraas had no other God, except Mammon & Bacchus &c. And when he went to bed, or rose from thence, he was obserued neuer so much as to recite the Lords prayer, or to make any mention of God. And in the whole course of his life and actions he shewed no sparke of piety and vertue, but extraordinary great lightnes. Thus *Hospinian*.

The same *Hospinian* speaking of the wonderfull Inconstancy of *Andraas* in matters of Religion (from which point may be gathered, that he prized

no

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no Religion at all, thus writeth: (c) *Iacobus Andraas doctrinam, & sententiam suam de Religionis capitibus mutauit saepius*; unde *Anhaldini* promittunt se ex eius autographis demonstrare posse, ipsum octidui spacio, ter suam de Controuersis capitibus, fidem & Confessionem mutasse. *Iacobus Andraas* often changed his iudgement in points of Religion, in so much, that they of *Anhalt* did undertake to shew, out of his owne handwrytings, that in the compasse of eight dayes, he changed three seuerall times his confession of fayth, touching some heads of Religion then in controuersy.

(c) *Hospinian, ubi supra.*

To conclude, the said *Hospinian* thus further discourseth of the pride & disposition of *Andraas*, saying: (d) *Conuitijs, calumnijs, mendacijs &c.* *Andraas* did stroue to abound in reproaches, deceits, lyes, and impudent taunts and iests. He thought very highly of himselfe, and contemned all others. And yet more. (e) *Selnecerus* and *Musculus* (sayth *Hospinian*) haue tearmed *Andraas* to be *erronem, leuissimum scurram &c.* A wandering fellow, a most giddy and light gester or scoffer, and One that neuer had any religion. Thus far *Hospinian* of this *Andraas*, & with this I end.

(d) *Hospinian, ubi supra.*

(e) *Hospinian ubi supra.*

Now



94 *Puritanisme the Mother,*

Now in this next passage, *Swinglius* presenteth himselfe Whose doctrines tending to liberty and licentiousnes of life aboue alleaged, I will here passe ouer. This *Swinglius* did take his degrees of Schooles in *Basill*, and thereupon was made (f) Priest; but after he intended to reuolt frō the Roman Church, he chiefly laboured to impugne the *Masse*, and this from an apparition in his sleēpe, which *Swinglius* calleth his *Monitor*, saying: (g) *Ater fuit an albus, nihil memini*. Thus did *Swinglius* first forsake the *Masse*, doubtlesly from the instruction of the *Diuell*: for his owne

(f) *Hospin.*  
*vbi supra*  
*fol. 22.*

(g) *Swingl.*  
*rom. 2. in*  
*subsid. de*  
*Eucharist.*  
printed  
1531.

(h) *Tract.*  
*de Eccles.*  
printed  
1598. pag.  
68.

(i) *In*  
*Stenckfel-*  
*dio Calui.*

*uismo,*  
printed  
1597. in  
*præfat.*

(k) *In*  
*Theolog.*  
*Caluinist.*  
printed  
1594. in  
*proem.*

Brethren censure it to be no lesse, then a meere illution, as (h) *Benedictus Margensterne*, (i) *Iacobus Heilbrunnerus*, and others. And the words of (k) *Conradus Stussenburg*, of this vision of *Swinglius*, are these: *Sole meridiano clarius est, non Deum verum, sed ipsissimum Diabolum Swinglio per somnium &c.* It is more cleere then the Sunne, that not the true God, but the *Diuell* himselfe inspired *Swinglius* in his dreame. Neuertheles *Swinglius* so rested vpon the force of this his diuelish apparition, as that being warranted therewith ( most irreligiously and impudently,

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prudently, and the rather the better to impugne the Sacrifice of the Masse,) he dared to alter the very wordes of Christ saying, *This is my body*; and in lieu thereof, did translate in his owne printed Bibles (as though they had beene the very wordes of Scripture) (l) *This signifieth my Body.*

(l) *Swingl.*  
in his new  
Testamēt  
in Latin  
dedicated  
to the  
French  
King.

But to proceede to *Swinglius* his behaviour: for the better apprehension whereof, we are to conceaue, that *Swinglius* and other certaine Ministers in *Heluetia* (all which afore were devoted Priests) vpon their forsaking of the Roman Religion, and vndertaking to plant their owne new Gospel; did first make a generall petition to the *Heluetian* Common-wealth, within which state they liued, that they might be suffered to take wyues, and marry. The title of their petitiō is this: (m) *Pietate*

(m) *Swingl.*  
in tom.  
1. fol. 120

*& prudentia insigni Heluetiorum Reipublica Huldericus Swinglius, alijq. Euangelica doctrina Ministri, gratiam & pacem à Deo.* The Petition beginneth thus: *Hoc verò summis precibus contendimus, ne matrimonij usus nobis denegetur &c.* We earnestly contend, that the use of Mariage be not denied to vs, who feeling the infirmity of

## 94 Puritanisme the Mother,

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(f) *Hospin.*  
*vbi supra*  
fol. 11.

(g) *Swingl.*  
*rom. 2. in*  
*subsid. de*  
*Eucharist.*  
printed  
1581.

(h) *Tract.*  
*de Eccles.*  
printed  
1598. pag.  
68.

(i) *In*  
*Swenkfel-*  
*dio Calui-*

*nismo*,  
printed  
1597. in  
*prafat.*

(k) *In*  
*Theolog.*  
*Caluinist.*  
printed  
1594 in  
*proem.*

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(m) *Swingl.*  
in tom.  
1. fol. 120.

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of the flesh, perceave that the loue of chastity is not giuen vs by God. For if we consider the words of Paul, we shall syna with him no other cause of Mariage, then for the lustful desires of the flesh; which to burne in vs, we may not deny, seeing that by meanes therof, we are made infamous before the Congregations.

\* Swin-  
glius vbi  
supra.

And then Swinglius proceeding forward, thus expresseth the burnings of the flesh: *Æstu verò libidinis &c.* By \* the burning of the flesh, we vnderstand those desires of the flesh, wherewith a man being inflamed, tosseth in his mynd the studies of the lustfull flesh; in these only he spendeth all his thoughts, vpon these he meditateth, and is wholly busied in this, that he may satisfy the fury of the flesh. Thou seeest here (Good Reader) how lustfully, and goatishly Swinglius, with his fellowes, writeth of this subiect.

\* Swingl.  
vbi supra.

But to proceed in this their supplication. They further thus write: *Si carnis \* licentiam querere &c.* If we respected the liberty of the flesh, who seeth not, how much more commodious it were for vs, that we should forbear the lawes of Mariage, as hitherto we haue done? &c. For we haue knowne, how easy in this free and loose estate,

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estate, being glutted with satiety, we might change. Wherefore for the loue not of lust, but of Chastity, and the soules to vs committed, we desire marriage; least that the soules committed to our charge, by example of our sensuality (*diutius offendantur*) should be any longer offended. And yet more: *Quare \* cum carnis nostrae infirmitatem &c.* We haue proued, that the weakness of our flesh hath beene (*proh dolor!*) O for griefe! cause of our often falling. Thus far in the petition of Swinglius, and the rest to that State.

\* Swinglius ubi supra.

Now in another epistle to the Bishop of Constance, written and subscribed vnto, by Swinglius, and twelue more Ministers there named, Swinglius thus confesseth and sayth: (*O Haellenus ex-* (*O*) Tom.  
*perti, quod &c.* Hitherto we haue tryed, that <sup>1. fol. 121.</sup>  
this gift of Chastity hath bene denied vs <sup>122. 123.</sup>  
&c. We haue burned (O for shame!) so greatly, that we haue committed many things vnseemely. To speake freely without boasting; We are not otherwise of such vnciuill manners, that we should be euill spoken off, among the people to vs committed, for any wickednes (*hoc vno excepto*) this one point excepted. Thus far Swinglius with his Complices.

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By this now we may coniecture of the extraordinary sensuality of *Swinglius*, and of his incredible thirst after a woman. For heere we see, how himselfe with the rest, are not ashamed to confesse themselves to haue liued (till that day) most incontinently & dissolutely: a course little sorting to those, who vndertake the first planting of the true Religion and fayth of Christ; which Religion vtterly forbiddeth all vnchast and lustfull actions: (p) *The workes of the flesh are adultery, fornication &c. Who do these, shall not inherite the Kingdome of God.*

(p) *Ga-  
lat. 5.*

I here passe ouer *Swinglius* his temporizing liberty in writing of matters of Religion. For speaking after, of certaine of his writings some yeares afore penned, he thus blusheth not to say: That when he did such and such things before, (q) *Tempori potius scripsimus quam rei, sic iubente Domino &c.* We rather fitted our writings to the tyme, then to the truth of the matter, God himselfe so commanding vs &c. A most irreligious and heathenish saying; and so disliked, that at the *Alphabeticall* table there vnder the letter z. it is said: *Swinglius docendo ser-  
uauit*

(q) *Swing.  
tom. 2. de  
vera Re-  
ligione,  
fol. 202.*



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viuit tempori, Swinglius in his teaching, serued the tymes. The death and end of Swinglius was so calamitous, that diuers most markable Prot. stants do write, that he was infallibly damned. For first

Luther thus censureth thereof, by the testimony of Hospinian. Hospinians wordes are these: (1) Lutherus dicit Swinglium miserrime in praelio à Papiſtis interfectum, ideo in peccatis suis mortuum esse. Luther sayth, that Swinglius was miserably killed by the Papiſts in warres, and that he dyed in sinne. And agayne the said Hospinian thus further writeth: (2) Lutherus se &c. Luther sayth, that he wholly despayreth of the saluation of Swinglius soule. And Gualterus speaking of the iudgment of diuers Protestants herein, thus writeth: (3) Nostri illi &c. Those our men are not afrayd to pronounce, that Swinglius died in Sinne, & the sonne of Hell. Thus much of Swinglius.

Now to conclude this Scene with that Prodromus of Antichrist, I meane Luther, who first layed most of the chiefe corner stones of Puritanism: Luther was first a Catholike (1) Priest & Monke; during which his state of life, he thus writeth of himselfe: (2) I then

(1) in bisto. Sacrament. part. 2. at anno 1544. fol. 187.

(2) Vbi supra. (3) in Apolog. fol. 30. & 31.

(1) Luther in his Epist. to his Father, extat tom. 2. (2) Wittenberg fol. 160.

(3) See Luthers words hereof in his Commēt vpon the epistle to the Galatians, englished in cap. 1. fol. 35.

honoured the Pope of meere conscience, kept chastity, pouerty and obedience; and whatsoever I did, I did it with a single hart, of good Zeale, and for the glory of God; fearing grienously the last day, and desirous to be saued from the bottome of my heart. Of

whose pure and sincere intention at

(t) In epist.

ad Tho-

man Car-

dinalen

Bhoracens.

(u) Vpon

the Ca-

talogue of

the Do-

ctors of

the

Church,

englisbed,

pag. 180.

(x) Luth.

rom. 1. epi.

Latin. fol.

334. ad

Philip-

pum.

that tyme (t) Erasmus speaketh fully; & Simon Vyon more particularly thus di-

lateth thereof: (u) Luther in his Mona-

stery punished his body with watching, fa-

sting, and prayer. But after he had once

apostated from the Church of Rome,

and cast of his Catholike Religion;

then he began to speake in another

Dialect, and thus writeth of himselfe:

(marke here good Reader, the difference

of one and the same man, when at one

tyme he is Catholike, at another, Prote-

stāt:) (x) I am burned with the great flame

of my untamed flesh; I, who ought to be fer-

uent in the Spirit, am feruent in the flesh, in

lust, sloth &c. Eight dayes are now past,

wherein I neither did write, pray, nor stu-

dy; being vexed partly with temptations of

the flesh, partly with other troubles.

Agayne the same Luther thus ac-

knowledgeth further of himselfe: I

am almost mad through the rage of lust, &

desire

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desire of women. And yet more: (y) As  
 it is not in my power, that I should be no  
 man: so it is not in my power, that I should  
 be without a woman &c. It is not in our po-  
 wer, that it should be stayed or omitted; but  
 it is as necessary, as that I should be a man;  
 and more necessary, then to eate, drinke,  
 purge, make cleane the nose. And yet he  
 ceaseth not, but further sayth: (z) No-  
 thing is more sweet, then is the loue of a  
 woman, if a man can obtaine it; and finally:  
 (a) He that resolueth to be without a wo-  
 man, let him lay aside from him the name of  
 a man, making himselfe a playne Angell or  
 spirit. And according to these his spea-  
 ches, he hauing cast of all his former  
 Religion, tooke Catherine Bore out of a  
 Monastery, and maryed her.

Behold here (good Protestant Reader)  
 and blush at the Primitia of that Spirit,  
 which in this age first lowed Protestan-  
 cy, or our new reformed Religion. For  
 where are now those former wordes  
 of Luthers keeping his chastity, pouerty,  
 and obediencie? and what he did, he did with  
 a single hart, to the glory of God, and desi-  
 rous to be saved from the bottome of his  
 heart? &c. So iust reason had euen Cal-  
 uin himselfe to say of Luther: (b) magnis

(y) Luth.  
 rom. 5.  
 V Vitten-  
 berg. serm.  
 de Matri-  
 monio. fol.  
 119.

(z) Luth.  
 in Pro-  
 uerb. 31.  
 addeth  
 these  
 words in  
 Dutch,  
 which are  
 englished,  
 as are  
 here set  
 downe.

(a) Luth.  
 rom 7.  
 V Vitten-  
 berg. epist.  
 ad V V ol-  
 phangum.  
 fol. 503.

(b) These  
 words  
 of caluin  
 are allea-  
 ged by  
 Schlus-  
 burg. in  
 Theolog.  
 Calu. l. 2.  
 fol. 126.

*vitij abundat.* As also so fully is warranted, from *Luthers* sensuality, that phraze vsed among many of his followers, who when they would giue assent to the prouocation of nature, by accompanying lewd women, were accustomed to lay amongst themselves:

\* This (\*) *Hodie Lutheranicè viuemus* : to day  
*Benedictus* We will liue *Lutheranlyke*. And here now  
*Morgen-* the lesse wonder it is, that *Luther* (for  
*Steme* the the pattonizing of his owne most sen-  
*Protestant* suall and lasciuious life) did vent out  
*(in tract.* such his fleshly doctrines, mentioned in  
*de Ecclesia,* the first part of this discourse; as, *If the*  
*printed* *wife will not, let the Chamber-mayd come,*  
*Pranco-* besydes many others. But let vs pro-  
*furst 1. 98.* ceed to other *Actes of Luthers Scene*.  
*pag. 22.* And touching his pryde; Where first  
*affirmeth* we will speake of his presumed cer-  
*that the* tainty of his owne broached doctrine,  
*Caluinists* proceeding from the pride of his owne  
*were ac-* prinate Spirit, of which point he thus  
*customed* vaunteth: (c) *I would haue you to know,*  
*so to say.* (speaking to the Ecclesiasticall state)  
*(c) Luth.* that I will not hereafter vouchsafe you so  
*aduersus* much honour, as to suffer eyther you, or the  
*falso no-* Angels to iudge of my doctrine &c. For  
*minatum.* seeing I am certaine of it, I will iudge of  
*Ecclesiasti-* you, and of the Angels. And more: (d) I  
*cum sta-*  
*tim.*  
 (d) *Tom 2.*  
*V. P. istenb.*  
*fol. 933.*

# Sinne the Daughter. Part. 2. 103

am certaine, I haue my opinions from Hea-  
 uen &c. they shall continu. And yet more  
 fully: (e) If I be deceayed, God hath decea-  
 ned me.

(e) Swine  
 glius  
 chargeth  
 Luther  
 with say-  
 ing these  
 words, 10.

Touching Luthers pryde of censu-  
 ring Moyses, and the Apostles, he thus  
 speaketh of Moyses: (f) Moyses had his lip-  
 pes full of gall and anger &c. Away there-  
 fore with Moyses. Touching S. Peter, Lu-  
 ther thus writeth: (g) Peter ( the chiefe of  
 the Apostles ) did liue and teach ( extra  
 verbum Dei ) besides the word of God. S.  
 Iames the Apostle is thus charged by Lu-  
 ther, touching Extreme-unction: (h) I  
 further say, if that in any place it be erred,  
 in this especially it is erred. But though this  
 were the Epistle of S. Iames, I would an-  
 swere, it is not lawfull for an Apostle ( by  
 his authority ) to institute a Sacrament.

2. ad Lu-  
 ther. Con-  
 fess. ref.  
 ponf. fol.  
 478.  
 (f) Luth.  
 Tom. 3.  
 VVitten-  
 berg. in  
 Psalm. 45.  
 fol. 423.  
 (g) Luth.  
 in epist. ad  
 Galat. c. 1.  
 (h) Luth. l.  
 de Capt.  
 Babil. c. de  
 extrema  
 unctione,  
 in tom. 2.  
 VVittenb.  
 fol. 86.

Touching Luthers pryde in con-  
 trowling, or rather reiecting the Holy  
 Scriptures, it is euident, that Luther de-  
 nyed for Canonically Scripture, the (i)  
 Apocalips, (k) the Epistle of Iames, (l) the  
 Epistle to the Hebrews. Touching Luthers  
 pryde in condemning all the Fathers,  
 reade what heer is set downe: (m) The  
 Fathers of so many ages haue beene plainly  
 blind, and most ignorant in the Scriptures;

(i) As  
 witnesseth  
 Bullinger  
 vpon the  
 Apoca-  
 lyps. En-  
 glished.  
 1573. c. 19.

*Arm. 1. fol.* they have erred all their life tyme; and un-  
*(k) Luth.* les they were amended before their deaths,  
*in prafat.* they were neyther Sainctes, nor pertayning  
*in epist. la-* to the Church. Thus he.  
*cobi, in edi-*  
*zione Le-*  
*uenst.*

To shewing *Luthers* proud boldnes  
 in translating the Holy Scriptures, one  
 place shall serue instead of many.  
 Where *S. Paul* sayth: (n) *A man is iu-*  
*stified by fayth, without the workes of the*  
*Law: Luther* in his Translation thereof  
 translateth: *Man is iustified by fayth*  
*alone: & being expostulated for adding*  
*the word alone,* he instead of any other  
 answer sayth: (o) *I am sorry, I did not*  
*translate it worse:* and a little before the  
 sayd wordes: *sic volo, sic iubeo, sit pro ra-*  
*tione voluntas.* Thus much touching *Luthers*  
 deportment: of which Subiect  
 I doe assure the Reader, I relate not the  
 sixt part, contenting my selfe to picke  
 heere and there, where I thinke most  
 conuenient, and suring for the present.

If now it be heer demaunded, that  
 seeing *Luther* was in the beginning of  
 his tyme a Catholike Priest; and (as  
 it should seeme) deuout and religious  
 in his fayth; how came it to passe, that  
 he first altered his Religion? To this  
 is answered, That he had a true & reall

dispu-

(l) As  
 witnesseth

*Oecolam-*  
*padius in*  
*epist. ad*  
*Hebraeos,*  
 printed  
*Argent o-*  
*vat. 1534.*

(m) *Luth.*  
*lib. de seruo*  
*arbitrio,*  
 printed  
*anno 1551.*  
*pag. 414.*

(n) *Rom. 1.*

(o) *Luth.*

*tom. 5.*

*Germ. fol.*

*641. 144.*

**Sinne the Daughter. Part.2. 105**

disputation with the *Diuell*, and vpon the force of the *Diuels* reasons, here-nounced ( first ) *private Masse*: and then after by degrees, and through the violence of his owne sensuality, he proceeded further in forging the rest of those voluptuous *Paradoxes*, aboue ascribed vnto him.

That *Luther* had this disputation with the *Diuell* appeareth from *Luthers* owne wordes deliuered thereof, for he writeth: (p) *Contigit, me sub mediam noctem subito expergefieri: ibi Satan me-cum capit eiusmodi disputationem: Audi ( inquit ) Luthere, Doctor perdocte &c. It hapned, that about midnight, I awaked, and Satan then begun with me this kind of disputation: Heare (sayth Sathan) O Luther most learned Doctour &c. And the Diuell proceedeth to his arguments; to the strength wherof Luther finally subscribed. And thus Luther did first leaue the saying of Masse by the persuation of the Diuell. And which is worthy of obseruation: Luther writing after this disputation, against the Masse, is not ashamed to vse all those particular rea-sons and arguments against the Masse, which the *Diuell* afore had vsed to him.*

(p) Lu-  
ther. som.  
7. VV it-  
senberg.  
printed  
anno 1558  
lib. de pri-  
uata massa  
& c. incl.  
sacerd. fol.  
228.



(q) In his This disputation of *Luther* with the  
 reply to *Dinell*, is so certaine, as that ( besides it is  
 the Cen- testified from *Luthers* owne words, a-  
 sure, prin- boue alleaged ) it is acknowledged,  
 ted 158. ( though most weakly auoyded ) by (q)  
 fol. d. 5 & Mr. *Charke*, (r) *D. Fulk.* (s) *D. Sutcliff*, *D.*  
 d. 6. (t) *Morton.* (u) *Balduinus*, and others.  
 (r) In his Treatise against the de- fence of  
 the cen- sure, prin- ted by  
 Thomas Thoma- All which seuerall particular Prote-  
 pag. 214. stants do giue seuerall answeres here-  
 (s) *Sutcliff.* to, ( a point, which deserues chiefly to  
 de vera Ca be nored ) so little confidence did each  
 tholica of them, for the auoyding of this most  
*Christi Ec-* foule blemish to *Luther* ( and indeed to  
*clesia* Protestancy ) put in one anothers Ans-  
 printed were.  
 1592. l. 2. c. And with this I will conclude with  
 4. p. 298. these former sixe most remarkable and  
 (t) *D.* eminent *Reformers*, assuring the Rea-  
*Mort.* der ( as afore ) that I haue related scarce  
 his *Apo-* the sixt part of their licentiousnes and  
 log. *Carbo-* impieties, with which most of them  
 lica. part. stand iustly charged by the pennes of  
 1. printed other Protestants, their owne Brethren,  
 at London. hauing for greater expedition conten-  
 1005. l. 2. c. ted my selfe ( as aboue I said ) with dis-  
 21. pag. 351. cerping here and there such their ack-  
 (u) *Baldus* nowledgments herein, as might seeme  
 nus in his best to sort to my present proiect, and  
 booke in intention.

*Sinne the Daughter. Part. 2. 107*

Only here I will demand, if it can  
sinke into the brayne of any iudicious  
indifferent man, but to weene that  
would euer suffer the true sayth and  
Religion of *Christ* ( admitting it had  
vanished away for many ages afore, as  
is pretended ) to be restored to *Chri-*  
*stians*, by the instruments and meanes  
of such most prophane, sensuall, bea-  
stly, and flagitious men, as these for-  
mer six Authours are cōfessed by their  
own Brethren to haue beene; their ve-  
ry soules being become euen the sinkes  
or channells for the receite of all or-  
dure and filth of *Sinne* and abominable  
impiety? No: it is impossible, it should  
be so. Let no man therefore thinke his  
*diuine Maiesty*, would euer for the re-  
establishing of his *Church* ( the most su-  
preme end, that can be conceaued )  
make choyce of a company of obscure  
petty Doctours, and these but few, la-  
tely stept vp, but competently learned,  
iointly broching in their doctrines sen-  
suall liberty, and finally in their con-  
uersation most wicked, prophane, and  
execrable: so certayne it is, that the  
wine euer tasketh strongly of the vyne,  
the water of the fountaine, the fruite of  
the

tituled de  
disputatio-  
ne Lutheri  
cum Dia-  
bolo, prin-  
ted Islebij.  
1605. c. 40  
or pag. 81.

the tree, and the life, of the *Doctrine*.

But now ( *good Reader* ) to reflect backe. Heer thou may see, what *Puritanisme* is eyther in speculation, or in the practise or execution. Yf then whether we respect the doctrine, or the conversation in life of such men, as were the first *Institutors* thereof, we do find all to be seated ( or rather grounded ) vpon sensuality and impiety; how caſt thou be perswaded that *Puritanisme* is a Religion, wherewith God himselfe will be honoured? To the which thou canst neuer giue thy full consent, except thou be first perswaded, that God is a *Patron* and defendour of *Sinne & impiety*: Therefore least any such prophane conceite should by the suggestion of the Enemy seize vpon thy soule: I will ( for the close of this Treatise ) partly display the vglines and deformity of *Sinne*, and consequently the infinite and inveterable hatred which God beareth to *Sinne*, & Iniquity.

My first prooffe hereof shall be taken euen from the *Nature of sinne* in it selfe, to the which God beareth an infinite hatred. Which infinitenes of hatred is proued by this reason: To wit; euery offence

*Sinne the Daughter. Part. 2. 109*

offence committed against another, is the more great, by how much the Personage, against whom it is committed, is greater: but *God*, against whom *ech Sinne* is perpetrated, is of *infinite Majesty*, worth, and dignity; therefore it followeth, that euery *Sinne* committed against *God*, deserueth infinite *hatred*; and consequently deserueth to be punished with infinitenes of paynes. *Agayne*; by how much *God* doth transcend *man* in goodnes, by so much he loueth *goodnes*, and hateth *Sinne*, more then *man* doth: but he surpasseth *man* infinitely in goodnes; therefore his loue to goodnes, and hatred to *sinne* is infinite. And more, we may obserue, that euery tyme a man committeth a mortall *Sinne*, there passeth through his iudgment a *practicall discourse*, by the which he compareth together *God*, and the pleasure of the *Sinne* which he is to commit, and thus in this trutinacion and ballancing, he finally preferres the pleasure before *God*; and therefore the wrong done to his *Diuine Majesty*, by making choyce of a base fading pleasure before him, is infinite and inexplicable.

The

# 110 Puritanisme the Mother,

The *second Reason*, shewing the atrocity of *Sinne*, may be taken from Gods comminations, and thundering of punishments most abundantly in his holy Scriptures against *Sinne*, and the perpetrators thereof. As where we

(y) *Esa. 1.* Behold, I will be reuenged upon mine enemies (speaking of Sinners) and will comfort my selfe in their destruction.

Agayne: (z) Sinners and workers of iniquity do perish euerlastingly: (2) God shall

(a) *Psal. 11.* rayne snares of fyre upon sinners; brimstone with tempestuous wynds shall be the portion

of their Cup. (b) Death, bloud, contention, edg of sword, oppression, hunger, contrition, and whips; all these things are created for

wicked sinners. (c) Sinne bringeth all men to misery. (d) Flie from sinne, as from a ser-

pent. (e) the end of a wicked mans flesh, shall

be fyre, and vermine: And to conclude (omitting infinite other passages, all

seruing to denounce Gods future reserved punishment for *Sinne* (and consequently his harred thereto) that most

dreadfull relegation of Sinners: (f) Depart from me, you accursed, into euerlasting fyre.

The third Reason, which setteth out the hainousnes, and atrocity of *Sinne* (and

*Sinne the Daughter. Part. 2. 111*

( and that more fully , then either of the former two ) is , the consideration of the *mystery* of the *Redemption* of mankind. Which *God* in the inscrutable *Abygge* of his *wisedome*, would not otherwise performe , then by descending so low, as that himselfe (being of infinite power and Maiesty , (g) *Whose seat* (g) *Ej. 47* *is Heauen , and the earth his footstool*; 66. and , (h) *under whom do crouch and tremble, euen they, that do beare vp and sustayne the world* ) (h) *Iob. 9.* should be content to become *Man* , to conuerse here vpon earth thirty-three yeares , to tast in the meane tyme all kynd of afflictions, griefes & indignities, and in the end to suffer at the hands of most base and vnworthy persons, vpon the Crosse, a most ignominious and dishonourable death: and all this for the expiating of our *sinnes*, and *Redemption* of mankind: *He is* (i) *Iohn. 4.* *the Sauiour of the world*; (k) *the reconciliation* (k) *1. Iohn. 2.* *for our sinnes; and not for ours only, but also for the sinnes of the whole world* ( sayth the holy Scripture. )

But now to wind vp in few wordes ( and so to giue the last stop to my pen ) the force of the necessary inferences and deductions, resulting out of

of all the former Reasons of this whole discourse. Thus then I conclude: Yf on the one syde, *Puritanisme* be a Religion defending all turpitude of *Sinne* and Vice, as also wholly discouraging men from the exercise of all *Vertue*; and that the first broachers thereof haue beene men of most flagitious conuersation, incorporating in their vitious liues their owne positions and doctrines: And if on the other syde, the atrocity of *Sinne* be such, and the hatred of *God* to *sinne* so infinite, and inexplicable, as that the vnderstanding not only of *Man*, but euen of the *Angels* cannot comprehend it, ( much lesse in words vnfold it ) what then can follow, but that *Christ*, should sooner cease to be *Christ* then resolute first to institute *Puritanisme*, and the former doctrines therof aboue mentioned, and willingly to suffer himselfe to be truly worshipped therewith, and to ordayne, (as a meanes necessarily conducing to mans saluation) a fayth, or Religion, so prophane, vicious, and blasphemous? And with this I end this short Treatise.

F I N I S.



# A FVNERAL DISCOVRSE

(by way of Appendix)

Touching the late different  
Deaths of two most remar-  
kable *Protestant Deuines*: The  
one, *Doctour Pryce*, Deane of  
*Hereford*, who dyed Catho-  
like. The other, *Doctour Buts*,  
Vice-Chancellor of *Cambridg*,  
who hanged himselfe.

Written by a *Catholike Priest* in England,  
to his *Protestant friend* in Am-  
sterdam.



Pretiosa in conspectu Domini, Mors San-  
ctorum. *Psal.* 115.  
*Mors Peccatorum, pessima.* *Psal.* 331.

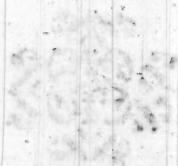
Permissu Superiorum. 1633.

# A FVNERAL DISCOVERSE

(A Song of Mourners)

Touching the late distress  
Deaths of two most reuerend  
kable Persons, Deacons of  
one, Boston Pious, Deacons of  
the other, who dyed Anno-  
like, The other Boston Pious,  
Vice-Chancellor of Cambridge,  
who hanged himself.

and  
Written by a Gentleman who was in England  
to the Pious and Pious in England  
London



Printed in England, by J. Smith, at the  
Sign of the Star, in the Strand.  
1678

Permit the Supplication, 1678

*A Funerall Discourse of the  
late Deaths of two most  
remarkable Protestants,  
Doctour Price, Deane of  
Hereford; and Doctour  
Butts, Vice-Chancelour of  
Cambridge.*

**D**EARE Friend, towards  
whome neyther distance  
of place, nor disparity of  
Religion can diminish my  
loue. There are severall  
Monthes passed, since we haue had a-  
ny entercourse by our pens: Therfore  
to deferre the tyme no longer, but to  
performe my *Calendary*, and prescribed  
taske, I haue thought good now to  
breake silence; and by these leaues (the  
poore Messenger of my rich Affection)  
to aduertise yop of the present good

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state of my corporall health. But the mayne *allectiue* inuiting me to write at at this tyme is, thereby to acquaint you with the chiefeſt Occurrents happening of late among vs : A *ſubieſt* of weight, and ſuch as may well ſeeme to force my Pen, to ſpend ſome tyme in the vnſoulding of it.

Now theſe Occurrents are, touching the different deaths of two heertofore moſt remarkable Proteſtants; the one of their deaths being *Heteroclitie*, or irregular in nature; the other *naturall*, but withall *ſupernaturall*, ſince the party ſo dying now liues (as we may comfortably hope) with Life himſelfe : So true is that ſentence of Gods word (which is his peculiar *Dialect*) thus celebrating the death of the vertuous, (a) *Dies Mortis, melior die Natiuitatis* : But the tragicall end of the wicked (though that cannot be their end) it thus depreſſeth, (b) *Mortuo homine impio, nulla erit ultra ſpes*. Which two Oracles, or diuine Motto's are doubtleſſy verified of the eminent men heere to be ſpoken of; ioyned togeather in the neerenes of the time of their deaths of Body; but moſt diſtant in their now preſent ſtate of Soule.

(a) Eccleſi-  
aſt. 7.

(b) Prou.  
11.

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Soule. These two the were *Doctor Price*, late *Deane of Hereford*; and *Doctor Butts*, Vice-Chancellour of *Cambridge*.

And first to begin with *Doctor Price*: since in priority of time his death was before the others. This mā throgh the worth of his good parts and learning, was honoured, by being particularly knowne and respected by his *Māsty* (whome *God* grant to reigne ouer vs in a happy gouernment many yeares) and then after was made *Deane of Hereford*, a place of great estimation.

It is reported, that during all his lyfe tyme, he enioying his health, shewed himselfe much aduerse to the Catholikes, and troubled diuers of them: But in the tyme of his last sickness (for (c) *Afflictio dat intellectum*) (c) *Eccles.* 12.  
*God* (to whome nothing is contingent, yet foresees all contingencyes; and who before all time, foresees all things done in time) did so efficaciously moue with his grace this dying *Doctor*, as that he being most mercifully called to worke in *Christs* vineyard at the (d) ele- (d) *Math.* 10.  
*auenth* houre; and casting from him all other cares, did solely care for the  
H 2 good

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good of his soule, by the detestation of his former dissimulation, and thirsting desire of dying Catholike. And thus finally he ankered his hopefull thoughts ( notwithstanding his former course ) at the *Cape* ( as I may call it ) of *Buona Speranza*, which stretcheth it selfe out into the *Mayne Ocean* of Gods boundles Mercy; he acknowledging therein the truth of our *Sauours* wordes, (c) *Porro, unum est necessarium*. O he is truly wise, who is wyle to his owne Soule!

(c) Luc.  
19.

This *Doctour* vsing in time of his sicknes the help of a Catholike *Doctour* of Physick, intreated his *Phylitian* ( as is certainly diuulged ) to procure the accesle of a Catholike *Priest* to him. His *Phylitian* ( as knowing his former comportment in matters of Religion ) rested much agast at his request, & answered: Sir, I now not what you meane by these wordes: The world hath taken full notice, how much you haue been disaffected towards *Priests* and Catholike; and a *Priest* will hardly aduenture to come to you for feare of some intended danger. To which the *Patient* thus replied: O *Mr. Doctour*, you see in what poore case I lye, I looke for death, and this is not a tyme of further

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furth<sup>r</sup> dissimulation: I protest, my desire of  
having a Priest is, for the saving of my soule.  
Whether these wordes were preuay-  
ling with his Phisitian, or some other  
meanes were vsed, I know not; But  
within a day or two after, a Catholike  
Priest came to his lodging.

At the Priest's first entrance into his  
chamber, D. Pryce thus saluted him:  
Gentleman, you are most welcome; I haue  
sent for you, not to dispute with you, for ( I  
thanke God ) I am already fully settled in  
your owne Religion; but to intreate your  
helpe and furtherance, for the disburdening  
my soule of all her sinnes. How soeuer in my  
lif<sup>e</sup> tyme, I haue borne my selfe malignantly  
against Recusants ( which great Sinne I  
humbly beseech his Diuine Maiesty to re-  
mit ) know you, that at this present, I am in  
iudgment a Catholike, and do intend to dye  
a member of that Religion; and for the ac-  
complishing of this my desire, I do humbly  
intreate the help of your Priestly function.  
The Priest shewed himselfe most glad  
of such his pious Resolution, and vsed  
diuers comfortable speeches to the said  
end. And thus within few dayes after,  
through a penitent Confession of his  
sinnes, and by meanes of the Holy Sa-



eraments, the Doctour was incorporated into the mysticall body of Christs Catholike Church; and so with a most constant resolution dyed a member of the Roman Church.

But before his death, his Maiesty being aduertised of his sickness (see heere a rare example of Princely benignity) did send (as is confidently reported) a Bishop to visite the Doctour from himselfe. The Bishop comming into his lodging, and finding him lying in his bed, asked him, how he did; & withall told him, that he was sent from the King, to visite him. To which wordes the Do. (euen with teares in his eyes) answered: I most humbly thanke his Maiesty for this his most gracious and undeseruing fauour. O, that it were in my power to expresse my acceptance hereof; and withall, my Lord Bishop, I thanke you for your paynes touching my selfe. my Lord, you see, and I feele, in what pitifull case I lye. Neuer worse in body, and neuer better, vnso well in soule. And for the more fully expressing of my meaning; and to prevent mistaking, your Lordship may take notice, that now I am, or intend to dye a Roman Catholike; and if God preserve me to my health, I will make a  
more

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more full declaration of this my change.

These wordes amazed the Bishop; & thereupon the Bishop vied some short speeches to alter his pious determination. To the which the sicke Doctor thus replied: O my good Lord, these your wordes are but health-discourses; If you did lye in that case, in which I now am, ( and your Lordship must once come to this ) at what tyme the veyle of all transitory motiues must be drawne asyde, you would no doubt discover your selfe to be of a different opinion in religion, from that, which now your wordes import. For I must tell you plainly, I am perswaded, that there is neuer a learned Bishop, nor learned Denine in England (if so he hath spent much tyme in the Study of Controuersies) but that he is inwardly, and in soule a Catholike, howsoeuer he may be content to dissemble his Religion, through the temporall Motiues of Wyfe, Children, Riches, honour, and the like. And why should not I be thus perwaded; seeing it is most certayne, that all Authorities both diuine and humane (if they be truly weighed) make wholly for the Catholike Religion, and against the Protestants? The Bishop seeing him in seruour of speech, began to take leaue with him: The Do-

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*Flour* in most humble words did prostrate his loyalty & seruice to his Maie. ty with all gratefull acknowledgmen- of this so high a fauour.

And thus (*good friend*) you haue the Relation of this *Protestant Catholike Do- ctors* happy departure out of this vale of misery. In discoursing whereof, if I erre in any Circumstance, (for I will not iustify the certainty of each of them, though of the mayne point of *his dying Catholike*, no man doubteth:) I am to be pardoned, seeing I deliuer it (as neere as I can) in that manner, in which I did heare it. But now (*my friend*) to reflect vpon the death of this learned *Doctour*: Whether he was euer in his hart, or but onely for some short tyme before his death Catholikely affected, I know not; neither do I know what were the *Motives*, first inducing him to make this Catholike end. Ne- uertheles, I did heare it frō the mouth of one of his inward acquaintance, who at one tyme being in the *Doctours* company, did heare *Doctour Price* much commend a Booke, lately written by a Priest of the *Society of Iesvs*, styled; *The conuerted Jew*, and did say, that the

*Doctour*

*A funerall Discourse.* 123

Doctour himselfe had read it, and finally giuing his iudgement of it in these wordes : If the Protestants authorities alledged in that Booke, be truly and faithfully alledged (as he had no reason to thinke the contrary, and the rather considering (sayth he) the Booke is with great confidence dedicated to, both our Vniuersities, who would instantiy discouer and diuulge any impostures, if such were vsed) that of necessity it must then follow, that cyther the Papists Theoremes, and Tenets (for that was the Doctours phrase) are most true; or that all the chiefe and most eminent Protestants (without exception of any) euen from Luthers dayes downe to vs, were most simple, indiscreete, and wholly vnlearned : but this (said he) I haue no reason to thinke; for their voluntary Confessions and acknowledgements (some in one point, some in another) are cleere, in behalfe of the Papists Religion, to which acknowledgments (supposing the matter of them to be false) they had no reason so vnadvisedly to yield.

Now whether his perusing of that Booke might alter his iudgment, or it was altered afore, I know not. But whatsoeuer the Motiues of his dying Catholike were; among other of his indu-

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inducements thereto, this following perhaps (though I in no sort do absolutely affirme it) might be one. His owne Reading could not but tell him, that as on the one syde, the *Protestants* among themselves maintayne such irreconcilable dilagreements in matters of fayth. that therefore they account one another for *Heretikes*, ech one depriving another of all hope of *Salvation*: so on the other part, many of the most iudicious, and learned *Protestants* do freely teach, that *Papists* (as they are called, dying *Papists*, may be saued; But it is not to be found, that the *Papists* do so teach of *Protestants*, dying *Protestants*.

This then being thus, the *Doctour* might well thus reason with himselfe; (though as afore, I euer graunt, I do not knowe articulately any one of his particular motives) *The Protestants* do deny to one another all hope of *Salvation*, dying without recalling their presumed *Protestanticall* Errors: *The Catholikes* in like sort will not grant, that *Protestants*, dying *Protestants*, can be saued: But both the *Protestants* and the *Papists* teach, that *Papists*, dying in state of *Papistry*, may be saued: Therefore it is a more secure course for  
me.

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me, now lying vpon my death-bed, to dye in  
that Religion, which by the acknowledg<sup>ment</sup>  
of all sydes, promiseth hope of Salvation;  
then to dye in that fayth, to which but only  
some few Professours thereof assured a sa-  
ving expectation.

That the Protestants do nourish a-  
mong themselves such disagreements  
in fayth, as that they consequently de-  
ny their Protestant Aduersaries ( dying  
in that state ) can be saued, I will here  
briefly proue from their owne recipro-  
call and mutuall recriminations, and  
from the very Titles of their Bookes,  
written in great acerbity of style, a-  
gainst other Protestants, their dis-  
cording Brethren. Now in the discouery  
hereof, I am content, my pen shall for  
the time pertinently digresse, & with-  
all transgresse the bounds of an ordi-  
nary Letter; chiefly (*deare friend*) to  
the end, that my words might gayne  
some ground vpon your iudgement;  
for I grieue to obserue, with what a  
strong bent of dislike, you are violent-  
ly carried against our Catholike fayth;  
and glad I should be to see, that as you  
are learned, so you would employ your  
learning, as a Hand-mayde to your  
soules

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soules saluation.

Well then, to come vnto the point, and to omit for breuity most of what might be alleaged to this purpose; and but to gather here and there some few Testimonies out of such great store & aboundance. Do we not fynd Luther thus to conuittiate the Sacramentaries?

(f) Luther.  
shel. 21.  
contra  
Louaniens.

(f) We seriously iudge the Swinglians and Sacramentaries, to be Heretikes, and Aliens from the Church of God. But Oecolampadius (the Swinglian) retaliates Luthers kindnes in these wordes: (g) The Lutheranes only bring forth a colour and shadow of the word of God, (as Heretikes commonly are accustomed to do:) They bring not the word of God; and yet they will seeme to build vpon the word of God.

(g) Dialog.  
contra  
Melanctb.

It is certayne, that the Lutheranes cannot agree among themselues; And according hereto, we fynd (h) Conradus Schlussenburge (a Lutherane) to place fixe sorts of his owne Lutheranes in the Catalogue of Heretik. The Calvinists do thus charge one another: Castalio, a learned Sacramentary, thus writeth of Calvin, for his teaching God to be the Authour of Sinne: (i) By this meane not the Diuell, but the God of Calvin is the Father

(h) In cal.  
sal. haeret.  
mostri tem-  
poris.

(i) In his  
medis. vpon  
112. Psalm.



ther of lyes: But that God, which the holy Scripture teacheth, is contrary to this God of Calvin. And then after: The true God came to destroy the works of the Calvinian God: And these two Gods, as they are by nature contrary one to another, so they beget and bring forth Children, of contrary disposition; to wit, that God of Calvin, children without mercy, proud &c.

Now touching our English Protestants (forbearing to shew their disagreements about the Communion Booke, and the Translation of the Scripture) we find the Puritanes thus to anathematize the Bishops: (k) The worship in the Church of England is corrupt, superstitious, unlawful: the Articles of the Bishops Religion are erroneous, their rites Antichristian &c. And more: The government of the Church of England under his Maiesly by Archbishops, Bishops, and Deanes, is Antichristian, and repugnant to the word of God.

(k) All this is related, as spoken by the Puritanes in the Booke of Constit. and Canons Eccles. printed anno 1604.

Now to requite the Puritanes Chariety herein, we find them thus charged by other English Protestants: (l) The Puritanes pervert the true meaning of certaine places both of Scripture and Fathers, to serve their owne turne. And agayne in this sort: The word of God is troubled with

(l) In the Suruey of the pretended discipline. c. 3. c. 24. & cap. 35.

such

such choppers and changers of it. *M. Park* is no lesse sparing in his reprehension,

(m) In his thus writing: (m) *The Puritanes seeke to*  
*epist. dedi-*  
*catory. p. 3.* *undermine the foundation of faith. And*  
 (n) In his finally *M. Powel* thus doth recriminate  
*Confide-* the *Puritanes*: (n) *The Puritanes are noto-*  
*rations.* rious, and manifest *Schismatikes*, cut off  
*from the Church of God.*

Neither do the *Protestants* thus in-  
 veigh one against another in short sen-  
 tences, or Periods of speech; but they  
 haue written seuerall hundred whole  
*Treatises*, in reproofe of ech others do-  
 ctrines, and haue printed them in Pro-  
 testant townes and Vniuersities; as ap-  
 peareth from the Catalogues hereto-  
 fore yearly returned from *Frankesfort*,  
 mentioned by *Hospinian* the *Protestat*,  
 in his *Historia Sacramentaria*, part. altera,  
 and by *Coccinus* his *Thesaurus* tom. 2. The  
 very Titles wherof sufficiently disco-  
 uer, that the *Protestants* do hould one  
 another for *Heretikes*, and therefore not  
 capable of saluation: see here the vipe-  
 rous brood, issuing from the loynes of  
 one (o) *Apostata Fryar.*

(o) Lu-  
 ther.

For greater expedition, I will here  
 content my selfe with setting downe  
 the Titles only of Ten of their Bookes

( of

( of which not any of them touch the sole Doctrine of the *Eucharist*, because perhaps it may be replied, that the one syde speaks therein rather like *Papists*, then *Protestants*. ) And out of these ten you may easily coniecture, with what spirit of Contention and diuision, the rest of the Bookes are written. The ten Bookes are these following.

1. *Conradi Schlussenburgi Theologiae Caluinistica libri tres : in quibus seu in tabula quadam quasi ad oculum, plusquam ex ducentis viginti tribus Sacramentariorum publicis scriptis, pagellis, verbis proprijs, & Authorum nominibus indicatis, demonstratur, eos de nullo ferè Christiana fidei articulo rectè sentire.* Printed *Francosur-ti.* 1594.

2. *Oratio de Incarnatione filij Dei, contra impios & blasphemos errores Svinglianorum & Caluinistarum.* Printed *Tubinga.* Anno Domini, 1586.

3. *Alberti Graueri Bellum Ioannis Caluini, & Iesu Christi.* Brapæ, 1598.

4. *Gulielmi Zepperi Dillinburgensis Ecclesia Pastoris, Institutio de tribus Religionis summis Capitibus, quæ inter Evangelicos in Controversiam vocantur.* *Hannouia.* 1596.

5. *Aegidij Hunni Calvinus Iudaizans*: Hoc est, Iudaica glossa & corruptela, quibus Ioannes Calvinus Illustrissima Scriptura sacra loca, & test. ~~denia~~ de gloriosa Trinitate, Deitate Christi, & Spiritus Sancti; cum primis autem vaticiniis Prophetarum de aduentu Messiae, & Natiuitate eius, Passione, Resurrectione, Ascensione ad calos, & Sessione ad dextram Dei, detestandum in modum corrumpere non abhorruit. Wittembergæ 1593.

6. *Pia defensio aduersus Iohannis Caluini, Petri Boquini, Theodori Bezae, Gulielmi Clebitij &c. & similium calumnias.* Item, *Refutatio Pelagiani seu Anabaptistici Caluinistarum erroris de Baptismo, & peccato Originali.* Adduntur Collectanea plurimorum Caluini contra Deum, eius Prouidentiam, & Prædestinationem. Erfordia, 1583.

7. *Christiani Kittelmanni decem graues & perniciosi errores Swinglianorum in doctrinâ de peccatis, & baptismo; ex proprijs ipsorum libris collecti, & refutati.* Magdeburgi. 1562.

8. *De gaudijs aeternæ vitæ, & quomodo Sacramentary nobis illa gaudia imminuant.* Erfordia. 1585.

9. *Ioannis Mosellani Præseruatiua,*  
contra

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*contra venenum Swinglianorum. Tubinga. 1586.*

10. *Depominatio Imposturarum & fraudum, quibus Aegidius Hunnius Ecclesia Orthodoxa doctrinam petulanter corrumpere pergit. Brema. 1592.*

Thus we see ( *My worthy Friend* ) in what inueterate, intestine, and irreconcilable similties, dissensions, and Booke-warres, the *Protestants* of all kinds and sorts doe liue among themselves: from the true consideration of which point, it may euidently be inferred, that the *Protestants* by such their disagreements, cannot, nor do affoord the hope of saluation to other *Protestants*, dying in a contrary faction to themselves: except the said *Protestants* should graunt ( contrary to the Scriptures, to all Antiquity, and to the force of all reason ) that men, who are Heretikes and Aliens from the Church of God; who vrge only a shadow of the word of God, but not the word it selfe; who are Heretikes, maintayning two Gods; whose Religion is erroneous, Antichristian, and repugnant to the word of God; who peruert the Scriptures to serue their owne turnes; who

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vndermyne the foundation of fayth, & as being manifest schismatikes, are cut of from the Church; finally who are charged by other Protestants, their owne Brethren (and this in set Treatises) not to belieue a right almost any one Article of Christian fayth, but to maintayne blasphemous and impious errours; as to wage war against Iesus-Christ, to defend Pelagianisme, and Anabaptisticall errours, and lastly, to corrupt the most illustrious passages of Scripture, vrged by all antiquity in proofof the most glorious Trinity, of the Diuinity of Christ, and of the holy Ghost: except (I say) that such men as these, dying in this state irrepentantly, can be saued.

But now, if we will turne the leafe ouer, and obserue, what the most learned *Protestants* do confesse and teach in behalfe of the *Papists*, dying *Papists*; we shall fynd, that both by necessary Inferences, resulting out of their owne graunted Premises, as also in expresse tearmes, they maintayne, that the *Papists*, dying in their owne Religion, may be saued.

This shall be proued seuerall wayes,  
therby

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therby to iustify *Doctour Pryce* his election and choyce, in dying a Catho- like, & member of the Roman Church; and not a member of the *Protestants* late erected Conuenticle.

And first this Verity takes its proba- tion, from that other acknowledged Verity of the *Protestants*; who confesse, that the Roman Church is the true Church of God, and that in the same Church Salua- tion is to be obtained. To this purpose we

may alleadge *D. Field* in his owne wor- des: (p) We doubt not, but that the Church, in which the Bishop of Rome with more then a Luciferian pryde exalted himselfe, was notwithstanding the true Church of God; & that it held a saving profession of the truth in Christ. *M. Hooker* thus worthily ho- noureth the Church of Rome: (q) The Church of Rome is to be reputed a part of the house of God, a limme of the Visible Church of Christ; & we gladly acknowledge them, to be of the family of Iesus Christ. *D. Barrows*: (r) I dare not deny the name of Christians, to the Romanists, sith the lear- neder writers do acknowledge the Church of Rome, to be the Church of God. *M. Morton*: (s) Papists are to be accounted of the Church of God, because they do hould the foundation

(p) In his booke of the Church.

lib. 3. c. 46.

(q) In his booke of Ecclesiast. policy, pag 88.

(r) In his Sermons

and two questions

disputed ad Cluam.

pag. 448.

(s) In his treatise of the King-

dome of Israel, and

of the Church,

pag 94.



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of the Gospell, which is fayth in Christ Ie-  
sus, the sonne of God, and Saviour of the  
world. But I hope no man of iudgment,  
will deny, but that such, as are of the  
family of Iesus Christ, whole Church is  
the Church of God, and who hould the  
foundation of the Gospell, which is  
fayth in Christ Iesus, may be saued.

But to proceed. Doctour Some thus  
more expressely writes of this point:

(1) In his  
defence  
against  
Penry.

pag. 176.

(2) In his  
defence of  
M. Hoo-  
ker. pa. 77.

(3) D. Co-  
uel vbi  
supra.

(4) Cont.  
rari. Camp.  
pag. 78.

(5) In his  
reply  
against  
Dr Whit-  
gusts de-  
fence. pag.  
82.

(1) If you thinke, that all the Popish sort,  
which dyed in the Popish Church, are dam-  
ned, you thinke absurdly; and do dissent from  
the iudgment of all learned Protestants. D.  
Couell. (2) We affirme them of the Church  
of Rome to be parts of the Church of Christ;  
and that those, that live and dye in that  
Church, may notwithstanding be saued.

Yea this Doctour lo farre proceedeth  
herein, as that he chargerh the main-  
tayners of the contrary doctrine ( to  
vile his wordes ) (x) with ignorant zeale.  
But to presse more particularly this  
point, D. Whitakers (y) granteth, that  
diuers ancient Fathers, houlding the  
doctrine of Satisfaction, & merit of wor-  
kes, are neuertheles saued. M. Cartwright  
thus fauourably writeth: (z) I doubt  
not, but that diuers Fathers of the Greeke  
Church,

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Church, who were Patroness of free will, are  
 saued. I will add one annotation here-  
 to; which is, that we commonly find  
 the more graue temperate and learned  
 Protestants to afford in their writings  
 the title of *Saint*, to *Augustine*, *Ierome*,  
*Ambrose*, *Cyprian*, and to most of the  
 Fathers of the Primitiue Church; All  
 which Fathers, by (a) *Luther*, and al-  
 most all other (b) *Protestants* of reading,  
 are acknowledged for *Papists*: from  
 which ascribed title giuen to the Fa-  
 thers, the *Protestants* must needs grant,  
 that the said *Fathers* are saued; since on-  
 ly such as are saued, are *Saints*.

But to descend yet more articulate-  
 ly I will insit in some particuler men  
 who are acknowledged (and but truly)  
 by the *Protestants*, for *Papists*; and yet  
 the *Protestants* do afford them such *En-  
 comia*, high prayles, and extollings, as  
 that they could not giue to them truly  
 the said laudes, except such men were  
 saued. I will *ex professo* picke out only  
 foure or fve, who were so notorious  
*Papists* (as I may say) as that no fore-  
 head is so meretricious and shamelesse,  
 as to deny the same.

And first, *S. Dominick*, who was Au-

(a) *Luth.*  
*lib. de seruo*  
*arbitrio.*  
 printed  
 anno 1531.  
 pag. 434.  
 (b) *Me-*  
*landth.*  
*1. Cor. c.*  
*D. Hum-*  
*frey in visa*  
*luelli, pag.*  
*212. and*  
*D. VVhi-*  
*ck contra*  
*Duraum.*  
 1.6.p. 411.

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thour of the Religious Order of the Dominican Fryars. His great holines is at large acknowledged by the (c) Centurists; and Pantaleon (the Protestant) celebrateth it in these wordes. (d) *Dominicus erat vir doctus, & bonus, & Prædicatorum ordinem instituit.* S. Bernard (who was an Abbot, and (e) Authour of many Abbyes and Monasteries in France, and Flanders) receaueth from the pen of D. Whitakers this commendation: (f) *Ego quidem Bernardum verè fuisse Sanctum, existimo.* Which Saint, Ofsander stileth; a very (g) good man: from both which Commendations it followeth, that Ofsander and D. Whitakers thought that Bernard was saued; since who are saued, if not those, who are truly Holy, and who are very good men?

To Gregory the Great, and Austin, who planted in England all the Romish Religion taught at this day (as (h) D. Humfrey truly affirmeth) D. Goodwin affoards this worthy prayse: (i) *That blessed and holy Father S. Gregory, and S. Austin our Apostle.* And no small prayses are giuen to these two, by (k) D. Fulk. Lastly, Beda is so extolled by D. Humfrey, as that he pronounceth him to

vle

(c) Cent.

13. col.

379.

(d) n

Chronico,

pag 100.

(e) Ofsan-

der epitom.

Cent 13.

pag 99.

(f) L. de

Beatis. pa.

300.

(g) Ofsan-

der supra.

(h) In 10

Justim.

part 2.

vol. 4.

(i) In his

catol. of

Bishops.

pag. 1.

(k) D.

Fulk

against

Heskins,

Sanders,

pag. 364.

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we his owne wordes ) (l) *To be of the* (l) *In 1<sup>o</sup>*  
*number of Godly men, and to be rayſed up by* *ſuit. par. 2.*  
*the holy Ghoſt: And yet ſo great a Papiſt,* *2. rat. 3.*

*Beda was, as that Oſiander thus writeth*  
*of him: (m) Beda was wrapped in all Po-* (m) *In epi-*  
*piſh errors, wherein we at this day diſſent* *tom. cent.*  
*from the Pope.* *8. lib. 2.*

Thus farre of theſe men: to whom  
we ſee, that the *Proteſtants* do aſcribe  
ſuch transcendent prayſes, as are only  
compatible; and agreeing to ſuch as  
are in ſtate of ſaluation. And thus far  
( *my learned friend* ) of this ſubieſt in ge-  
nerall, to wit, of the *Saluation of a Papiſt,*  
*dying in his owne Religion:* where we  
haue ſeene, how abounding the *Prote-*  
*ſtants* haue beene in their testimonies  
of ſeueral ſorts, for the truth of this  
vndenyable Verity.

And now ( *good friend* ) if we  
call to mynd, how the *Proteſtants* de-  
ny ( through their immortall mutuall  
diſſentions ) ſaluation to ech other; &  
withall, if we will reſt vpon the eauen  
and impartiall iudgments of other ſo-  
ber, diſpaſſionate, and moſt learned  
*Proteſtants*, who fully teach and man-  
taine, that hope of ſaluation belongeth  
to the *Catholikes*, dying in their an-

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ancient Roman sayth: what man then  
of iudgement can iustly conceaue any  
dislike against *Doctor Pryce*, for his dy-  
ing a *Catholike*, and no *Protestant*? O  
no. The *Freewill* and election of Man in  
things but of small moment, naturally  
enclines to the choosling of the *Best*; &  
shall then the Soule be so treacherous  
and disloyall to it selfe, as to choose the  
*Worst*, when it concerneth Eternuy ei-  
ther of ioy or torments? And heere-  
with I will cease to enlarge my selfe  
further vpo this our *Daniel*, who by his  
happy end, auoyded the iawes of the  
*Lion*; that (o) *Leo rugiens, circumcens,*  
*quarens quem deuoret*: That roaring *Lion*  
going about, seeking whome he may de-  
uoure.

(o) 1. Pet.  
2. 3.

Con-

*Concerning Doctour Butts.*

**N**OW in this next place to come to D. Butts, *Vice-Chancelour of Cambridge*, whose death ought to be deliuered in the *Dialect* of blacke notes of Contumely, and dishonour; and whose disastrous End affords a greater lustre to the glorious death of the former *Doctour*: so shadowes placed in a picture, giue greater light to the Picture.

This man the (as the world knowes) was aduanced for his presumed sufficiency and Vertue, to sterne and gouerne the most famous *Vniuersity of Cambridge*: yet his Death was so calamitous (by a voluntary making away of himselfe the yeare 1632.) as that his best friends are neuer able to vindicate his name from eternall reproach. And therefore what learning he had I know not: but certayne I am, his Vertue, wherby he seemed gratefull to the eyes of others, was meere extrinsecall, & hypocriticall; and his Religion, but a shadow or image of Religion: So a dunghill or any other foule place couered with

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with snow, is not for the time discon-  
red from a fayre meadow .

What were the *Motives* of this his  
death, is feuerally rumour'd by feue-  
rall tongues. Some diuulge ( for *Fame*  
oftentimes variously multiplies it selfe  
in its owne cogitation ) that ( besides  
certaine intestine simalties , betweene  
him and some others of the *Vniuersity* )  
he was vnexpectedly called openly to  
a reckoning, how he had disbursed cer-  
tayne summes of money , gathered for  
the reliefe of the poore of that Citty, in  
tyme of the sicknes there; a great part  
of which money he had intended , to  
engrosse to his owne particular vse:  
and that this occasioned his dreadfull  
resolution ——— (p) *Quid non mortalia*

(p) *Am-  
fid.*

*pectora cogis, Auri sacra fames?* ———  
Others report other wise. But whatsoe-  
uer the immediate occasion might be;  
such was his most deplorable death ( at-  
tended with the euerlasting Death of  
his soule ) heere set downe.

This man the very day ( which was  
*Easter day* ) of his acting this vnnaturall  
Part ( by being become his owne Par-  
ricide ) was to preach in the chiefe  
Church, to the whole *Vniuersity*, ( for  
he



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he was *Doctour of Diuinity* ) who that very morning faigning some occasion of staying in his lodging longer , then his intended Auditours expected he should, it was obserued, that the doore was barred vpon him ; and some suspicion growing thereof , his doore was presently broken downe , and himselfe was there found to haue hanged himselfe with his Garters: his owne chamber thus being become the mournfull stage of his owne *Tragedy*. Thus it happened , that that day , which our *Sauour* did rise frō *Hell*, this poore wretch descended into *Hell*. But I grāt my words are ouer languide and faynt , to paynt foorth this atrocity of fact. For we see, that He, by forbearing to preach , did more fully preach, and made a *Sermon*, not to the *Vniuersity alone* , but to the *Whole Realme*, more mouing ( though without wordes ) then euer his tongue could haue performed.

For who hearing only, that the *Vice-Chancelour of Cambridge* had hanged himselfe ( in which short Relation , euery word hath its *Pathos*, *Emphasis*, and *Energy* ) resteth not astonished ; Or who will not be amazed , when he shall be  
could,

could, that a man seated in such a height of government; supposed to be most learned and pious; graced for his presumed wisdom and prudence, with the title of *Vice-Chancelour*; being a *Doctor of Divinity*; a most remarkable man in his zealous professing of the Protestant faith; and a great aduancer of the English Gospel; should by such a weak and vnmanlike apprehending of temporall distasts be moued thus in Soule and Body to cast himselfe away for all eternity? A Document to teach every man, with all humility to lye battering at the eares of the Almighty, with incessant & feruorous Prayer, (by which we ouercome him who is inuincible, and procure him to worke in our affayre, who is immoueable) so to arme his soule with *Diuine Grace*, as to be able to subdue all wicked molitions of our Ghostly Enemy, and all other arising Temptations whatsoeuer; least otherwise through want of the said *Grace*, he might complaine with the Prophet: (q)

(q) Psalm.  
142.

*Anima mea, sicut terra sine aqua tibi.*

Let no man thinke, that out of a malignity to the *Vice-Chancelours Religion*, I do amplifie thus vpon this  
most

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most ruthfull Theame. No. I do greatly commiserate his endles and interminable calamity, since a soule in Hell liues in death, which neuer dyes: so far I am from insulting ouer the dead, and I haue read that sentence, (r) *Noli de mortuo inimico tuo gaudere.* (r) *Eccles.* 8.

But it may be heere vrged by some, that seeing this is but the Example of one man of Note, my Pen is ouer luxuriant in exaggerating his disconsolate and dismall fall. To this I reply, first, that diuers, euen of his owne Coate & Profession here in England ( I meane of Ministers, though men of farre lower ranke and estate ) by offering violence to themselues, haue made the like shipwrack of their soules, within the compasse of this very yeare, and some few last past. Secondly, the more fully to confront this bold assertion, and for your further satisfaction ( *my much respected friend* ) in this point, who do so highly preiudge of the first Restorers of your Gospel; I do here auouch, that seuerall Protestants of far greater eminency for learning, and popular fame in the world, then the *Vice-Chancelour* euer was, and such as haue beene the first

first broachers of Protestancy, haue (by Gods permission) come to most calamitous Ends, though not in an vnnaturall hastening of their owne deaths, yet as banefull and pernicious to their owne soules, as if they had become their owne Butchers. And this shal be proued euen from the free acknowledgments of other learned Protestants.

And first to begin with these later dayes, and so to ascend higher: It is ouer manifest, that *Andraas Volanus* (a *Caluiniſt*) dyed a (s) *Turke*, and had (before his death) poysoned diuers persons with his blasphemous writings, against the *Blessed Trinity*. In like sort (t) *Georgius Paulus* (an eminent *Protestant* in *Craconia*) at his death denied the *B. Trinity*, with the *Turkes*. Agayne, *Lelins Socinus* (brought vp at *Geneua*) by the Confession euen of *Beza*, (u) dyed, wholly renouncing the *Christian faith*. *Alamannus* (once a familiar friend of *Beza*) did, as witnesseth (x) *Beza*, dye a blasphemous *Iew*. *David* (y) *George* (once Professour at *Basil*) dyed an execrable *Apoſtata*. (z) *Adam Neuserus* (the chiefe Pastor of *Heidelberge*) dyed a circumcised *Turke*. And *Ochinus* (who first disseminated

(s) In *Paraneſi*.

(t) *ſtanca-  
rus de me-  
diatore*,  
fol. 38.

(u) In *epiſt.  
Theolog.*  
81.

(x) In *ep.*  
65. pag.  
308.

(y) See  
*Hiſtoria  
Dauidis  
Georgij*  
printed at  
*Antwer-  
pe*, anno  
1568.

(z) *Oſiand.*  
in *Cent.*  
26 part. 1.  
pag. 818.

minated Protestancy here in England, in King Edward the sixt his Raigne) in the end dyed ( by the Confession of Beza ) an impious (a) Apostata, and (b) a derider of all Christian Religion.

(a) Lib. de Polygam. p. 4.

Thus far for a tast only (omitting diuers others) of these men, whose deaths were as calamitous and Tragical ( since their soules therby haue incurred eternall perdition ) as if they had massacred themselues.

(b) Beza Epist. 1. p. 11.

But to leaue these, and to come to some others, more, remarkeable Protestants, who were great enlargers of the new pretended Gospell of Protestancy, and who died Professors of the said Religion: We do fynd, that a most learned Protestant thus writeth of Caluins death: (c) *Deus manu sua potenti &c.* God with his mighty hand did visit Calvin; for he despayred of his saluation, calling vpon the Diuells, and gaue vp his Ghost swearing and blaspheming. Calvin dyed, being eaten away with lice; for they so bred about his priuy parts, that none could endure the stench. Thus the said Protestant of Caluins death.

(c) Conradus Stussenburg. in Theolog. Calu. l. 2. fol. 72.

And the same is further witnessed by (d) Ioannes Herennius ( a Calvinist

(d) In libello de vita Caluini.

K

Prea-

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Preacher) who was witnesse and present at *Caluins* death.

*Melancthon* (the famous Protestant) made so miserable an End, as that *Morlinus* (his Protestant scholler, and otherwise a great aduancer of *Melancthons* worth) in these dolefull words, performes his Maisters *Exequyes*, and funeralls: (e) *Si possem redimere &c. If I*

(e) See  
heereof  
Slussenb.  
in Theolog.  
Calu. l. 2.  
art. 10.

did he in my power, to redeeme the Saluation of our Maister *Philip Melancthon* with the hazard of my life, I would do it: but he is carried to the terrible Tribunall of God, there to pleade his cause. Thus *Morlinus*.  
*Jacobus Andreas* (an Eminent and most forward Protestant) so liued and dyed (as (f) *Hospinian* the Protestant witnesseth) as if he had no God but *Mammon* and *Bacchus*, he neuer praying going to bed, nor rysing from thence.

(f) In Hist.  
Sacram.  
part. 1. fol.  
186.

*Caroloſtadius* (a great Protestant) was killed by the *Diuell*, as certaine Ministers (g) euen of *Basill* do iustify. And of the sayd *Caroloſtadius*, *Luther* thus writeth: (h) *Caroloſtadius traditus est in reprobum sensum: Caroloſtadius is delincred* up into a reprobate sense &c. And further *Luther* thus sayth of him: *Puto non uno Diabolo &c. I do thinke that miserable man*

(g) In their  
epistle de  
morte Ca.  
roloſtadij.  
(h) *Luther*  
in loc. com.  
claus. 5. cap.  
25. p. 47.

was

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was possessed, not with one only Diuell. God take mercy of him for that sinne, wherein he sinned, even to the last houre of his death.

Oecolampadius ( that transcendent Protestant, and supposed Bishop of Basill ), (i) went healthfull to his bed, and was found by his wyfe dead, in the morning. (i) Codaeus in act. Luther. 1537.

Swinglius so dyed in the wars, as that Gualterus ( a forward Protestant ) thus censureth his death: (k) *Nostri &c. Diuers of us are not afraid to pronounce Swinglius to haue dyed in sinne; and therefore to haue dyed the sonne of Hell.* (k) In his Apology pro Zuinglio,

Now to close vp this Scene of death with Luther himself, the Father of Protestancy, then whome no other Authour was more fortifying to such a Religion; no other Religion more fortifying to such an Authour. This Type of Antichrist dyed most suddenly; for (l) being at Supper, and feeding vnctuously upon great variety of meates; and entertayning his innited friends with dissolute discourse, the very same night dyed: A truth so euident, that David Cytraus ( a markable Protestant ) thus accordeth to this former Narration: (m) *Lutherus ipse a cœp- rimenſe aſſidens, paucis poſt mediam noctem horis diſceſſit. Luther himſelfe ſitting* (l) Coelaeus in vita Lutheri.  
(m) David Cytraus Orat. funebri Chriſtophori Duce Megapolitani



146 *A funerall Discourse.*

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(e) See  
hereof  
Stossenb.  
in Theolog.  
Calu. 2.  
pt. 10.

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(f) In Hist.  
Sacram.  
part. 1. fol.  
380.

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## A funerall Discourse. 147

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*in the Euening at the table, a few houres after midnight, dyed.*

Thus we see what deplorable Ends these former Protestants of greatest Note ( besides diuers others heer omitted ) haue made; as if it were a priuiledge granted to *Protestancy*, that the chiefeſt Patrones and ſpreaders of it, ſhould leaue the Theater or ſtage of the world, with acting moſt Tragickall *Cataſtrophes* or *Concluſions*. And therefore with leſſe reaſon it can be replied, that only the *Vice-Chancelour of Cambridge* ( and no other Protestants of tranſcendency ) haue beene ſubieſt to ſuch vntimely deaths. Which death of his ( how lamentable ſoeuer ) muſt needs be a ſcarre to the fayrenes of that moſt celebrious *Vniuerſity*, but deprive it wholly of its luſtre & beauty it cannot: for the fayreſt and richeſt Diamond is ſeldome ſeene, without ſome blemiſh; and *Cinthya* ( the ſecond light in Heauen ) hath her ſpots.

But to returne more particularly to the *Vice-Chancelour*. It is further reported, ( whether rumours heerein haue wronged him or no I know not ) that he was an earneſt maintayner (a-  
gainſt

gainst the *Arminians* in that *Vniuersity*) of the most dangerous doctrines of *Reprobation*, and *Predestination*. To which I am the rather induced to giue credit, in regard that a man encountering disgraces and losses in the world, (which himselfe through his owne pusillanimity and softnes of disposition cannot, or at least will not subdue) is the more easily drawne by the suggestion of the spirituall Enemy, for the auoyding of the longer endurance of the sayd disgraces and losses, to take some one desperate course or other in shortning his owne life; & the rather by reason that his owne doctrine of *Predestination* assureth him, that if he be *predestinated* (as euery illuminated *Puritane*, by his owne Principles of fayth, ought so to belieue of himselfe) no desperate course, sinne, end, or death whatsoever can depriue him of the Benefit of his owne *Predestination*; according to (1) *utrb.* those wordes of *Luther*: (1) *No sinne can* <sup>tom. 1. epist.</sup> *draw vs from Christ*, although we should <sup>Latin: fol.</sup> *commit fornication*, or kill a thousand ty- <sup>314. ad</sup> *mes in a day*. With whome (besides ma- <sup>Philipp.</sup> *ny others teaching the same*) *Iacobus* <sup>Colloq.</sup> *Montisbel.* *Andreas* thus conspireth: (2) *He who* <sup>pag. 48.</sup>

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once truly belieneth, cannot afterwards fall from the grace of Christ, by his Adultery, or any other like sinne. And (3) D. Whitakers plainly teacheth the same in these wor-

(1) D.  
V Whitak.  
lib. de Ec-  
cles contra  
Bellarm.  
controvers.  
3. q. 5. pag.  
304

des: *Si quis actum fidei habet, ei peccata non nocent.* And then might the Vice-Chancellor thus suggest to himselfe: I live in disgrace; I suffer Contumely, reproach, and losses; I cannot hinder my owne Election, do what I will; I can produce, and exercise an act of fayth, that Christ dyed for me, at my pleasure, euen at my last gaspe; Therefore as loathing to suffer these opprobryes any longer, I will instantly separate this body of mine from my soule, by a violent dissolution.

(2) Jerem. 2.

(1) O you Heauens be astonished at this!

Whether the Vice-Chancellor had such secret disputes with his soule, God only knowes; though in regard of this fatall Herety of Predestination, it may well be conieured he had. But how-soeuer it was with him; certaine it is, that daily experience sealeth vp the truth, that diuers both men & women here in England, who haue sucked the Protestants doctrine of Reprobation, and Predestination from their Ministers mouths & pens, haue within these few yeares last past, vpon their beliefe ther-  
of,

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of, vtterly cast themselues away; some through a *blacke despayre* of their sinnes; others, through a *presumed certainty* of their saluation, by drowning themselues, by hanging, or cutting their owne throates. *Wretched soules*, that remember not, that whiles they liue in this world, the sea, or Ocean of *Gods Iustice* is bounded on all sydes with his *Mercy*; but after their deaths it breaketh out, and ouerfloweth with a feareful inundation ouer all mankind, according to the particular workes of euery one.

Now seeing the Protestants doctrine of *Predestination* threatneth an vtter ouerthrow to the soule of man, by ingendring a leared and obdurate conscience in the Belieuers therof, for the perpetrating of the most facinorouse sinnes; since they are taught thereby, that no such Sinnes (how atrocious focuer) can hinder their saluation; I will therefore stirre a litle the mould or earth about the roote of so wicked a doctrine, in briefly shewing how repugnant it is to the Holy Scripture, to the Authority of the ancient Fathers and to the more graue and recollected iudgements of diuers learned Prote-

stants themselves : A labour, I hope, neither impertinent in this place, nor vnprofitable for you (*my deare friend*) to read; since you know wel, I know, that you are ouermuch enclining to the sayd Protestants *Predestination*.

And first to shew the vncertainty of our *Election*, which clearely impugneth *Predestination* in the Protestants sence, I thus produce my argument, grounded vpon the Scripture. A *Iustifying sayth* (euen by our Aduersaries *Positiōs*) must euer be accompanied with *Charity*; and according hereto we fynd

(o) D. Fulke against the Rhetorist in the 1<sup>st</sup> Cor. c. 13.

D. Fulke thus literally to write : (o) *A Iustifying sayth cannot be without Charity*: but *Charity* may be lost: therefore a *Iustifying sayth* may be lost; and consequently vpon the losse of a *Iustifying sayth*, a man resteth doubtfull of his *Saluation*.

That *Charity* may be lost in the saythfull, (which is the hinge where-vpō the force of this Argumēt turnes) is proued from the example of the Prophet *Dauid*, who lost his *Charity* in committing Murther (p) and Adultery; since a premeditated murther is incompatible with *Charity*; it being a meere

(p) 2. Reg. 11.



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meere Priuation thereof: for how can a man be in *Charity* with him, from whom he intends wrongfully to take his life? Now then the ineuitable resultancy out of the former Premises, by way of recapitulation is this: Yf *Dauid* did want *Charity*, then did he want *faith*; if he wanted *faith*, then was he vncertayne of his *Election*, and *Predestination* ( for (q) by *faith* the iust man li- (q) *Rom. 1.*  
ueth.) Yf *Dauid*, who was once the ser- & *Galat. 3.*  
uant of God, was vncertayne of his  
*Predestination*, and by committing of  
sinne, became for the tyme the seruant  
of the Diuel, ( for (r) he that committeth (r) *1. Ioan. 3.*  
sinne, is of the Diuell: ) then with much  
more reason may any Protestāt (whose  
*faith* leanes vpon the weake Crutch of  
his owne *Private spirit* and *Conceite* ) rest  
doubtfull of his *Election*, and *Predesti-*  
*nation*.

Now, in further prooffe of this Veri-  
ty, we thus read in Holy Writ: That  
(s) the boughes may be cut off, &c. And  
that, (t) the goodnes of God belongeth to  
vs, with condition, if we abide in his  
goodnes, orherwise we shall be cut off: in  
which words is expressely taught, that  
the goodnes of God is giuen, but condi-  
tionally.

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tionally. And which is more playne, we

(u) *Ezech.* further read : (u) *If the iust man do turne*  
18. *away from his righteousness &c. in his sin*

*he shall dye. And therefore the lesse we*  
*haue to wonder, that the Apostle Paul*

*( who was once rapt into the third*  
*Heauen ; ) Neuertheles thus fearfully*

(x) *Philip.* 3. *speakes of his owne state : (x) If by any*  
*meanes I may come to the Resurrection*

(y) *1. Cor.* 9. *from the dead &c. (y) least perhaps when I*  
*haue preached to others, I my selfe become*

*a Reprobate. Which Apostle further in*  
*expresse wordes thus writeth of o-*

(z) *Heb.* 6. *thers : (z) Some, who were once illumina-*  
*ted, haue tasted of the heavenly gift, and*  
*were partakers of the Holy Ghost &c. are*  
*fallen.*

And hence it is, that such who,  
by reason of their present iustice and

(a) *Exod.* 33. *Grace, are sayd to be, (a) Written in*  
*Gods booke ; are notwithstanding vpon*  
*their losse of their said iustice & grace,*

(b) *Exod.* *affirmed (b) to be, razed, or blotted out :*  
*vbi supra.*

*So expresse and vnanswerable ( we see )*  
*is Gods holy Word, for the impugning*  
*of this vapourous & imaginary phan-*  
*tasy, of the Protestants Certainty of*  
*their Saluation and Predestination.*

The ancient Fathers vnanimously sub-  
ie& their

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their iudgements to my alledged sense of the former Texts. For thus *S. Austin* writeth : (c) *Licet de sua certa perseverantia premio certi sunt, de ipsa tamen perseverantia sua reperiuntur incerti.* Although men be certaine of the reward of their perseverance ; yet of their perseverance they are found uncertayne. And *S. Gregory* is so full in this point, that *Calvin* reprehendeth him therefore in these words :

(d) *Pessimè ergo & perniciosè &c.* *Gregory* most badly and perniciously makes vs uncertaine of our Election, by making vs ( *vocationis nostre conscios* ) doubtfully-knowing of our vocation. I might vrg Testimonies to this purpose out of (e) *Ierome*, (f) *Chrysostome*, and others, but I labour to be brieve.

(c) *De Civ. Dei, lib. 11. cap. 12.*

(d) In his *in Illu. c. 8. de prædest. nat. & providens Dei.*  
(e) in cap. 3. *1. on a.*  
(f) *Hom. 11. in epist. ad Philipp.*

To conclude this point, Diuers learned Protestants, vpon their more mature & serious consideration of this point, haue vtterly reiected (as a meer phantasy) this presumed Certainty of Salvation. To instance in few, for a tast of the rest. The Protestants of Saxony ; in their publike Confession of fayth, thus lay : (g) *It is manifest, that some, who are regenerate &c. are againe reiected of God, and made subiect to eternall punishment.*

(g) In the Harmony of Confessions in English. p. 80. & 233.

And

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(b) In the  
Harmony  
of Confes-  
sions in  
English, p.  
344.

(i) In his  
Synopsis, p.  
311.

And the *Confession* of (h) *Auspurg* cen-  
sureth the contrary doctrine for *Ana-*  
*baptisme*. Finally *Hemingsius* and *Sneca-*  
*nus* (two learned *Caluinists*) are so full  
in denying their other Brethrens do-  
ctrine heerin, that *D. Willet* (a great Pa-  
trone of this *Protestanticall Predestina-*  
*tion*) thus censureth them: (i) *These*  
*Patrones of Vniuersall Grace, and condition-*  
*nall Election, do consequently hold, that*  
*men may lose their Election and fayth.* And  
thus much for a tast of this subiect of  
the pretended Necessity of Protestants  
*Predestination*, so much applauded by  
our *Anti-Arminians*.

Now to close vp my discourse, so  
farre forth as concernes the miserable  
End of this former poore man, in  
whome we are in this place not to res-  
pect so much the person, as the dignity  
of the person; so in the fall of any thing  
the weight of the thing fallen is lesse to  
be considered, then the place from  
whence it did fall: I will therefore in  
these few lines following, *parallel* and  
counterballance the deaths & circum-  
stances of the two former *Doctours*.

And to begin. The first of these was  
*Deane of an Episcopall seate*: The second,

the

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the *Vice Chancelour* of Cambridge, and therein placed, as the *Eye*, ouer the one of the two *Eyes* of England. That man did voluntarily expole (vpon his recovery his temporall state to losse, for the spirituall good of his soule: This man for hope of vniustly gayning a little temporall drosse, made shipwracke of his soule. The *Deane* leauing the world, did withall leaue behind him, a most worthy and honourable remembrance of his Christian Profession of the ancient true fayth: The *Vice Chancelour* by leauing the world did withall leaue behind him an vnsauoury stench of euerlasting reproch and contumely to him selfe; I will not say to all *Protestancy*.

To conclude, *D. Price*, like a worthy and Christian Confessour of the true Catholike and Roman Religion, by meanes of a naturall death, ( we hope ) now enioyes the felicity of Saints: *Do-Elour Butts*, maintayning ( as is reported ) the Hereticall Doctrine of *Reprobation*, and *Predestination*, in the end dyed a *Reprobate*, and by the helpe of a rope, wherewith he hanged himselfe, doth remayne in insufferable torments with the Diuels.

But

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But now (*my worthy and deare friend*) after I haue finished this my *Funerall Discourse*, touching the foresaid two Doctors; giue my pen leaue (in steed of a farewel) to turne it selfe, vnto your selfe.

You cannot but remember, that you and I, as being opposite in Religion, haue had feuerall times, during your former stay here in England, certaine *Fayth-skirmishes* (as I may terme them) both of vs labouring to maintayne our owne *Station*. I grant you are learned, but therein perhaps more hardly to be drawne to acknowledge the truth; since it oftentimes falleth out, that that eye, which seeth nothing at all, is more easily cured, then that which is of an imperfect sight. But to redresse this fault, imitate the *Iron*, which (we see) moueth not to the *iron*, more like; but to the *load stone*, lesse like: so suffer not your iudgement to be enthralled to those Positions, or *Placita*, which are best sorting to your owne *Prinate Spirit*, or Conceite; but force it to be drawne in matters of fayth with the *Magneticall*, and attractive touch of the *Authority of Gods Vniuersall Church*,  
how

how strange otherwise this Authority may seeme to you to be. But now to renew this our former *Duellisme* by Pen, in a friendly & well-wishing manner, for the aduancement of your soule in her chiefeft good, I haue thought it expedient to referre to your iudgment at this time two forcing reasons, & such as well may draw you to make an intense introuersion vpon your owne dangerous state, in matters of Religion.

Well then, The first shall consist in displaying (from head to head of proofes) the graduall *Euations* of the Protestants, made to the seuerall kinds of the said proofes, produced by the Catholiks in defence of their Religion: by which course the Protestants discover themselves to be most fugitiue & fleeting in their grounds of sayth, since they will not stād vnappealably to any kind of proofes whatsoeuer, produced against them; and accordingly hereto by this *Paragraph* following you shall discover, that though the chayne (as I may say) of our Catholike Proofes is made of many linkes, yet that the Aduersary will not suffer himselfe to be tyed to any of them, but through the



violence of his owne *Private Spirit*,  
breakes them all.

1. As first, let vs draw our Proofoes  
from many *congruentiall Arguments*, ta-  
ken from the force of Reason ( being  
Gods peculiar *Character*, impressed by  
himselfe in mans soule. ) The Protestants  
answere, that ( besides this is but an hu-  
mane inducement ) they can produce as  
many Counter-reasons to the contra-  
ry, ouerballancing in their iudgments  
the weight of ours.

2. Let vs repayre to most authen-  
ticall *Histories*, recording matter of fact,  
which matter of fact is touching the Vi-  
sibility of the Church, the Administration  
of the Word and Sacraments, Vocation and  
Ordination of Ministers, The Conuersion  
of Nations to the Roman fayth, and some  
others necessarily to be enquired after.  
*D. Whitakers* repels all this, by making  
a subtile transition from History to

(C) Contra *Scripture*, in this sort: \* To vs it is suffi-  
*Duraum. l.* cient, by comparing the Popish opinions with  
7p. 478. the Scriptures, to discover the disparity of  
fayth betweene them and vs. And as for  
*Historiographers*, we giue them liberty, to  
write what they will. In like sort, touching  
the supposed change of Rome in fayth,  
the

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the sayd Do<sup>r</sup> our disclaimeth from the authority of all Histories, saying: (k)

*It is not needfull to vs, to search out (in* (k) Contr. Duram; p. 277.  
*Histories) the beginning of this change.*

Thus he. And yet all experience sheweth, that Truth or falshood of *Matter of fact* (many ages since, sayd to be performed) is eyther to be discovered by *History*, or not to be discovered at all.

3. Let vs go on forward, & rest for the prooffe of our fayth, in the particular authorities of *Austine, Ierome, Basill, Cyprian, Tertullian, Origen*, and the rest of the *Doctours of the Primitiue Church*, we being instructed to this Me-

thode by those wordes, (l) *Interroga de* (l) Deut. ronom. 4.  
*diebus antiquis; Luther* answereth heer-

to, auerring: That (m) *The Apology of* (m) in Colloq. mensal. de Pa. Eccles.  
*Philip Melancthon* doth farre exceede all  
*the Doctours of the Church*, and excell e-  
*uen Austine* himselfe. *Luther* further thus

inueighing: (n) *In the Writings of Ierome*, (n) Luth. vbi supr.  
*there is not one word of the fayth of Christ*,  
*and perfect Religion: Basill is of no worth;*

*He is wholly a Monke: Cyprian is a weake*  
*Divine: Origen is long since accursed: Ter-*  
*tullian is superstitious.* See you not ( my  
good friend ) with what a bould fore-  
head *Apostasy* rayles at the true aun-

cient Religion of *Christ*? But to proceed. Another great Arch of the Protestant Church is not afraid, to advance the Protestant fayth ( in respect of those times ) in this manner: (o) *The Doctrine taught and professed by our Bishops at this day, is more perfect, and sounder, then it commonly was in any age, since the Apostles.*

4. Let vs vrge whole Generall Councils of firste tymes ( to which our (p) *Sauour* himselfe hath promised his assistance ) *Luther* basely casts them of, by auouching: That the decrees of the *Nicene Councell* are, (q) *fœnum, stramen, lignum, stipula.* And *Beza* thus censureth all the ancient Councils: (r) *The ambition, ignorance, and lewdnes of Bishops was such, as that the blind may easily perceave, that Satan was President in their assemblies and Councils.* And if we appeale to more moderne ( yet Generall ) Councils, *Peter Martyr* replyes, thus confessing: (s) *As long as we insist in Generall Councils, so long vs shall continue in the Papiſts errors.*

5. Let vs call to mind the *vn-interupted practise* of Gods Church, euen frō *Christs* tyme to these dayes, & the answerable *Apostolicall Traditions*, deriued

(o) The  
Archbi-  
shop of  
canter-  
bury in  
his De-  
fence of  
the Ans-  
were to  
the Ad-  
monition.  
p. 472.  
473.  
(p) *Math.*  
23.  
(q) *Luth.*  
*lib de*  
*Concil.*  
(r) In his  
preface  
of the  
New Te-  
stament  
anno  
1587.  
(s) *Li. de*  
*Votis. pag.*  
476.

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ued to vs by a long hand of time ( both being the securest *Scholia*, or *Paraphrase* of the true Christian fayth,) *Beza* bloweth all this away in two wordes, saying \* *Ad verbum Dei prouoco.*

6. Let vs according to *Beza* his prouocation, anchour our selues vpon Gods Word, as vpon *Ecclesiasticus*, *Toby*, the *Machabees*, and some other parcels of the Old Testament; (t) *D. Whittakers*, and the rest of his syde, reiect all such Bookes, as *Apochryphall*. In like manner, if we insist in the Epistle to the *Hebrews*, in the Epistle of *S. James*, in the second & third Epistle of *S. Iohn*, or in the *Apocalyps*; do we not fynd the Epistle to the *Hebrews* to be reiectd by (u) *Kempnitius*, (x) *Brentius*, and the (y) *Magdeburgenses*? As also who knoweth not, but that the Epistle of *S. James* is vtterly discanoned by (z) *Luther*? and that the foresayd *Kempnitius*, *Brentius*, and the *Magdeburgenses* ( in the place aboue alledged ) rest doubtfull whether the second and third Epistle of *S. Iohn* be Scripture, or no? And lastly, doth not *Luther* in most vnworthy termes, discard the (a) *Apocalyps*, as holding it neither *Propheticall*, nor *Apostolicall*: to

\* See hereof Doctour Bancrofts Suruey, p. 129.

(t) In his answer to Mr. Reynoldes refutation, pag. 211.  
(u) Exam. Concil. Trident. Sess. 4.

(x) Confess. V. Vilsen-berg. de sacra scrip.;  
(y) Cent. 1. c. 4. Col. 53.  
(z) In Prolog. huius epistolae.  
(a) Luth in prolog. huius libri.

(b) *Brentius & Kempnitius*,  
locis supra citatis.

(c) *Li. adversus Concil.*

*Trident.*

(d) *In Exam. Concil.*

*Trident.*

(e) *Lib. de Sacram.*

*fol. 438.*

(f) *Dialog. contr. Melancthon.*

(g) *Transl. Testam.*

*noui. part.*

*at fol. 110.*

(h) *In ref.*

*propos. ad*

*defens. Castellonis.*

(i) *In*

*Translat.*

*noui Testam. part.*

*64. 65. 66.*

(k) *The*

*Ministers*

*of Lin-*

*colne in*

*the abrid-*

*gement*

whose iudgment (b) *Brentius & Kempnitius* do subscribe.

7. Let vs alledge such parcells of *Holy Writ*, as our Aduersaries doe acknowledge for true Scripture; then they will needs rest doubtfull of the Translation of it: for the *Latin Translation*, commonly called the *vulgar Translation*, made by *S. Hierome* in Latine, is ouer Papisticall, and therefore condemned by (c) *Caluin*, (d) *Kempnitius*, & others.

And as touching the Translations of Scripture, made by the Protestants, they will not admit one anothers Translation. Thus for example: *Luthers Translation* is reiected by (e) *Swinglius*, and (f) *Bucer*. *Caluins Translation* disallowed by (g) *Carolus Molinaus*, a Protestant. The Translation of *Oecolampadius*, and his Brethren of *Basill*, condemned by (h) *Beza*. *Beza's Translation* disallowed by *Castalio*, and the foresayd (i) *Molinaus*; who expressly affirmeth, that *Beza defacto textum mutat*. *Beza* doth actually alter the Text.

And as touching our *English Translation*, how it is condemned by other Protestants, these two Testimonies following do manifest: (k) *The English Tran-*

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Translation taketh away from the Text; and this sometymes to the changing or obscuring of the meaning of the holy Ghost. In like sort, the English Translation with the notes of Geneva, is thus censured by M. Parks: (1) As for those Bibles, it is to be wished, that eyther they may be purged from those manifold errors, which are both in the Text, and Margent, or els utterly prohibited. But if leaving these Latine and English Translations, we recurre to the Translation of the Septuagint, who being Hebrews borne, translated the Old Testament into Greeke; our Aduersaries (the Protestants) do charge it, as false and corrupt in behalfe of vs Catholikes; to wit, in (m) Psalm. 15. touching Christ descending into Hell; in Psalm. 18. touching merit of workes; in Daniel 4. touching the redeeming of Sinne by Almes; in Psalm. 18. concerning the honour to be exhibited to Saints, besides some other places.

8. Let vs arriue higher, and rest in the Originall of the new Testament: of which all, or (at least) most of it was first written in Greeke by the Apostles & Euangelists: The Protestants reiect, as corrupt and impure, all copies of the

of a Booke deliuered to King Iames. (1) In his Apolog. concerning Christs descending into hell.

(m) This appears by our Aduersaries translating of these texts here cited, differently from the Septuagint Translation of the said Texts.

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Greeke Originall, extant at this day. To instance but in one, or two places for breuity: Whereas *S. Mattheu c. 10.* ascribeth a prerogatiue to *Peter*, aboue the rest of the Apostles, in saying, *The first Peter*, it being thus in al Greeke Copies;

(n) In his annotations vpon the new Testament set forth anno 1556. (o) i. 1729. 16. 11. 29. (p) For it is in Greeke in all Copies, & not in Latine.

*Beza* sayth, that the (n) Greeke Text is corrupted, by adding the word (o) first, by some one Papist or other, to establish the Primacy of *Peter*. Againe, where in *Luke 22.* we read: *Hic calix, nouum Testamentum in sanguine meo, qui* (vz. *Calix*) *pro vobis funditur.* Heer the relative (*qui*)

by force of the Greeke, and all true construction hath reference to (p) (*Calix*) and not to the word (*sanguine:*) But *Beza* heere seeing, that if the *Cup* be shed for vs, thereby the *bloud* in the *Cup* is vnderstood; & consequently, that after Consecration, *Bloud* is in the *Cup*: *Beza* (I say) foreseeing this illation, peremptorily affirmes, (q) *That the Greeke is heere corrupted, and that the wordes thus fortifying the Reall Presence, are mere surreptitious, as creeping out of the Margent into the Text.*

(q) *Beza* vii supra.

9. Let vs produce (in behalfe of our fayth) such passages of Scripture, in which our Aduerſaries do grant, both



both the Originalls, and the Translations  
to be pure and uncorrupted; the Prote-  
stants do then make their refuge for the  
interpreting of the sayd passages of  
Scripture ( contrary to the interpre-  
tation of all Antiquity ) to their owne  
*Reuealing Spirit*; which Spirit is by the  
defined: (r) *To be an inward perswasion  
of the truth from the holy Ghost, in the se-  
cret closet of the Believers hart.* But in-  
deed, this Spirit, is the Roote, from  
whence the bulke of all Heresy ryseth.  
And then according heerto can Luther  
dissolue the hardest knot of Scripture,  
objected against him, by saying; (s) *The  
Word of God is aboue all, the diuine Maiesty  
maketh for me; Non sinam ipsos Angelos de  
mea doctrina iudicare.* And D. Bilson  
will maintaine, that this *Private Spirit*  
belongs to euery Laicall, and ignorant  
man; for thus he writes: (t) *The People  
must be discerners, and iudges of what is  
taught.*

(r) Do-  
ctour  
Whitak.  
contra  
Bellar. in  
controu.  
1 q. 5. c. 3.  
& 11.  
(s) Luther  
tom. 2.  
contra  
Regem  
Anglia.  
fol. 344.

(t) In his  
true dif-  
ference  
betweene  
true sub-  
iunction, &  
Antichri-  
stian Re-  
bellion.

10. Let vs reply, that if so they re-  
ly vpon Scripture only, as it is inter-  
preted by the *Private Spirit*, that then  
they compart with all ancient and mo-  
derne Heretikes, in the manner of the  
defence of their Heresies; according to

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those wordes of *S. Austin*, spoken of the Hereticall Scripturists of his tyme:

(u) *Ppist.*  
922. *ad*  
*Consen-*  
*tium.*

(u) *Omnes, qui Scripturas &c.* All those who alledge Scripture for Authority, make shew to affect the Scripture, when indeed they affect their own errors. The Protestants salve the matter by iustifying, that all those Heretikes wanted the meanes for the finding out of the true sense of Scripture; which meanes themselves infallibly enjoy, as prayer, knowledge in tongues, Conference of places &c. But to confront this euasion, how commeth it then to passe, that *Luther*, and *Caluin*, both enjoying (in their Conceits) this *Private Spirit*; both being (forsooth) Holy men; both skillfull in the tongues; both vsing Prayer, Conference of places &c. did neuertheles mightily disagree in the Construction of these few words, *Hoc est corpus meum: Hic est sanguis meus*. And their disagreement is such, and so diametricall, that the one of them must of necessity teach Heresy, by such their different Construction? But heer our Aduersaries are at a stand, and this is their, *Non plus ultra*, beyond which they cannot passe.

11. Let vs in this last place / for  
higher

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higher it is impossible to ascend in proofes ) vrge the sundry stupendious *Miracles*, exhibited by God and his seruants in warrant of diuers Articles of our Catholike fayth, recorded by (x) *Austin*, (y) *Ierome*, (z) *Zozomene*, (a) *Nazianzene*, (b) *Epiphanius*, (c) *Chrysostome*, (d) *Cyprian* &c. and tell our Aduersaries, that since *Truth* cannot impugn *Truth*, that therefore the sayd *Miracles* ( wrought to the foresayd end ) doe vnanswerably fortify our Catholike exposition of Gods word, drawne out by vs, in prooofe of our Catholike Religion: Our Aduersaries most scornefully traduce all such *Miracles*. For (e) *Osiander*, and the (f) *Centurists* ( oblerue heer the humility of this *Private Spirit* ) terme all such *Miracles*, *Antichristian Wonders*, and *flying signes*. But *D. Whitakers* more strangely answereth to all such *Miracles*, for thus he writeth: (g) *God doth giue power of working true Miracles to false Teachers; not to confirme their false opinions, but to tempt those, to whome they are sent.* Thus he. (h) *O insensati Galata, quis vos fascinauit?*

Thus ( my Deare Friend ) you see, how your Protestants in matter of

(x) Li. 9.  
Confess. c.  
7 & 8.  
& l. de  
civ. Dei,  
c. 8.  
(y) In vita  
Hilarionis,  
& contra  
Vigilanz.  
(z) l. i. c. 13. &  
l. 6. c. 18.  
(a) In Cy-  
prian.  
(b) Epiph.  
Har. 30.  
(c) Chry-  
sost. de  
Sacerdot.  
l. 6. c. 4.  
(d) Cy-  
prian.  
Serm. de  
lapsis.  
(e) O-  
siander. Cent.  
10. 11. 12.  
(f) Cent.  
4. Col.  
144. &  
Cent. 5. Col.  
1486.  
(g) D.  
Whitak.  
l. de Eccles.  
p. 349.  
(h) Galat.  
c. 3.

Fayth and Religion, endeauour to waue all proofes, and to breake with all Authority, both Diuine and Humane: and seeke to reduce all finally to the triall and touch-stone of the *Private Spirit*; which *Spirit*, is with them the *Oedipus*, which must resolue all *Enigmaticall* doubts. And thus the Protestants being but parties, will eyther finally iudge all *Questiōs* of faith, or els they will suffer no iudgement to passe on thē at all. Is there any candour ingenuity, or vpright meaning in this their proceedings? Or is it hard, to defend any Religion ( how false & wicked soeuer ) if so the maintayners of it could iustly reiect all sorts of Arguments and Authorities, produced for the impugning of the sayd false Religion: aduancing their owne priuate indgements aboue all proofs whatsoeuer?

But seeing our Aduersaries will admit no Authorities but their owne: I will therefore in this next place, and in prooffe of my secōd Reason, ( which shalbe to euict, that, *The Protestant Church is not the true Church of God* ) tie my selfe only to the Testimonies and authorities of the learned Protestants  
them-

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themselves, forbearing purposely all other kinds of proofes whatloever: so ready (*my good friend*) I am for the tyme, to humour our Aduersaries in their owne Methode: and this chiefly, for your more full satisfaction.

My *Media*, or *Premises* for the prooffe of this foresaid Position (which potentially inuolues all other Controuersies within it selfe) shall rest in two points, both clearly and abundantly taught by the most learned Protestants, that euer with their pens endeauoured to honor their Religion.

My first *Medium* shalbe, that the Protestants teach, that the *true Church of Christ*, must at all tymes, without the least interruption, be visible: and enioy her Pastours and administration of the Word and Sacraments. For prooffe of this vndenyable verity, I produce these following Testimonies, from the Protestants own penns. And first *D. Field* thus writeth:

(1) *The persons of whome the Church consisteth, are visible, their Profession known euen to the Prophane. And againe, thus he sayth: (2) Bellarmine in wayne labour-eth to proue, that there is, and alwayes hath beene a visible Church: and that, not*

(1) *Li. of the Church c. 10. p. 190.*  
(2) *Vbi supra. pag. 21.*  
consi-

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consisting of some few scattered Christians, without Order of Ministry, or use of Sacraments: for all this we doe most willingly yield vnto. M. Hooker thus writeth: (3)

(3) Eccle-  
fast. Poli-  
cy. p. 116.

(4) In his  
Treatise  
of Free-  
Will p. 91.

(i) In his  
booke  
against  
Hofius pa.  
230.

(k) Loc.  
com. edit.  
2501. c. de  
Ecclesj.

(l) Me-  
lancthon.  
in Concil.  
Theolog.  
part. 2.

(m) In his  
Epist. an-  
nexed to  
his com-  
mon pla-  
ces prin-  
ted in En-  
glish, pag.  
351.

God hath had, and euer shall haue some visi-  
ble Church vpon earth. Hunnius (the great  
Protestant) thus acknowledgeth: (4)  
God in all tymes hath placed his Church in  
a high place: and hath exalted it in the sight  
of all Nations. Iacobus Andreas: (i) We are  
not ignorant, that the Church must be a vi-  
sible Company of teachers, and hearers.

Melancthon is most strong in this  
point, for thus he discourseth: (k) when-  
soever we thinke of the Church, let vs behold  
the company of such men, as are gathered  
together, which is the visible Church; neither  
let vs dreame, that the elect of God are to be  
found any other place thē in this visible So-  
ciety: neyther let vs imagine any other vi-  
sible Church. And againe the said Melan-  
cthon: (l) It is necessary to confesse, that the  
Church is visible &c. Whither tendeth then  
( hac portentosa oratio ) this monstrous  
speech, which denyeth the Church to be vi-  
sible? Peter Martyr: (m) We doe not appoint  
an inuisible Church, but do define the Church  
to be a Congregation, which the faythfull  
may know, that they may adioync themselves  
thereto

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hereto. D. Humfrey thus teacheth : (n) *In sed*  
*Non clancularij secessus Cōuocationes sunt* *suitism*  
*Christiana &c.* The Societies of Christians, *part. 2. c. 9.*  
 are not secret meetings. And he thus en-  
 deth : *Oportet Ecclesiam esse conspicuam* ,  
*Conclusio est clarissima.*

The same D. Humfrey also giueth  
 a reason, why the Church must euer  
 be visible, thus writing: (o) *Dum Mini-* (o) D.  
*stri docent, alij discunt &c.* Whiles the *Humf. in*  
 Ministers do teach, others do learne ; whiles *Isuitism.*  
 these Men do Minister the Sacraments, *part. 2.*  
 those do communicate of them, whiles all do *tract. 1.*  
 call upon God, and professe their sayth: He *rat. 3.*  
 that doth not see these things, is more blynd  
 then a Moale. (p) Caluin, (q) D. Whitgift,  
 (r) D. Whitakers, (s) The Confession of (p) *Instit.*  
 Augusta (almost with all other Prote- *c. 1. parag.*  
 stants) do teach, that the Preaching of the *10.*  
 word &c. administration of the Sacraments, (q) *In his*  
 are essentiall Notes of the Church : & *defence*  
 that the preaching of the word doth consti- *of the*  
 tute a Church, (as (r) D. Whitakers words *censure,*  
 are) the want of it doth subuert it. But *pag. 81.*  
 how can eyther the Word be preached, *(1) Contra*  
 or the Sacraments ministred, but to such *Camp. rat.*  
 men, as are visible, according to the *2.*  
 former iudgement of D. Humfrey? And *(3) Ar. 7.*  
 thus farre in prooffe of my first ground *(1) Contra;*  
*Duranti,*  
*1. 3. pag.*  
*249.*

or



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or Positiō: to wit, that the True Church of Christ must ever be visible.

Now I come to the second Proposition or ground, which is: That the Protestant Church, even by the doctrine & acknowledgment of the most remarkable Protestants, hath beene wholly latent and invisible, for more then a thousand yeares together.

(u) In his exposition of the creed. pa. 400.

To proue this, first I produce Mr Perkins: His wordes are these: (u) We say, that before the dayes of Luther, for the space of many hundred yeares, an vniuersall Apostasy ouerspred the whole face of the earth: and that our Church was not then visible to the World.

(x) De amplitud. regni Dei. pag. 12.

Calius Secundus Curio ( a Protestant of extraordinary Note ) acknowledgeth no lesse, thus writing: (x) *Factum est, vt per multos iam annos Ecclesia latuerit &c.* It is fallen out, that the Church for many yeares hath beene latent, and that the Cittizens of this Kingdome could scarcely ( *ac ne vix quidem* ) and indeed not at all, be knowne of others.

(y) In his answer to a Counterfeit catholike, p. 16.

D. Fulke setteth downe, in his iudgment, the tyme of the Inuisibility of the Protestant Church, he thus saying: (y) *The Church in the tyme of Boniface the third*

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third (vz. anno 606.) was inuisible, and fled into the wildernes, there to remayne a long season.

M. Napper includes more ages within this inuisibility, thus confessing: (z) (z) Vpon the Reuoluc. lat. c. 12. frō the tyme of Constantine vntil our daies, euen one thousand two hundred and sixty yeares, the Pope and the Clergy haue possessed the outward visible Church of Christians. And againe: (a) (a) M. Napper vbi supra. in c. 11. 12. during the space of twelue hundred and sixty yeares, the true Church hath abyded latent and inuisible.

D. Fulke (as forgetting the tyme, afore limited by him) granteth thus: (b) (b) In his answer to a counterfeited catholike, p. 11. The true Church immediatly decayed, after the Apostles tyme. With whome Peter Martyr seemes to agree, thus confessing: (c) (c) Lib. de v. o. p. 477. Errours (he meaning our Catholike Articles) did begin in the Church, presently after the Apostles tyme. And the Protestant Authour of the booke called *Antichristus, siue Prognosticō finis mundi*, hath the like saying: vz. (d) (d) Pa. 12. (e) In epist. de abrogandis in vniuersum; omnibus statutis Ecclesiasticis. frō the Apostles times till Luther, the Gospell had neuer open passage. And with both these conspires Sebastianus Francus (that noted Protestāt) who thus hath left recorded: (e) For certayne, the externall Church, together with the fayth and Sacraments,

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traments, vanished away presently after the Apostles departure: and that for these thousand, and foure hundred yeares, the Church hath beene no where externall and visible.

But D. Downham (with whome I will close) feareth not to include euen the Apostles tymes within this granted latēcy of his owne Church, he thus writing: (f) The Generall defection of the visible Church foretould 2. Thes. 2. began to worke in the Apostles tyme. I heer passe ouer, how our learnedest Aduerlaries confesse all want of ordinary Calling of their Ministers, at the first arying of Luther: which want euer includeth an interruption of the Protestant Church at that tyme: for if that Church had then beene in Being, it had not then stood in need of such their imaginary Extraordinary calling, but might haue receaued it by Imposition of hands, from their owne Cergy of those dayes. But no such men of their Clergy then were, and therefore we haue the lesse reason to meruayle, why Calvin of this poynt thus writeth: (g) Quia Papa Tyrannide &c. By reason of the tyranny of the Pope, true Succession of Ordinatio was broken of; therefore

(f) L. de  
Anti-  
christ. l. v. c.  
2 p. 222

(g) Lasci-  
nus (the  
Protestant)  
reciteth  
this saying  
of caluin,  
lib. de Rus-  
Mulconis.  
&c. reli-  
gionis. cap.  
12.

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therefore we stand in need of a new course herein; and this function, or Calling was altogether extraordinary. With whom D. Fulke iumpeth in these wordes: (h) *The*

(h) A:  
gainst  
Stapleton  
and Mar-  
tial pag. 26

Protestants, which first preached in these dayes, & had extraordinary Calling. Thus far (My deare fryend) touching the continuall radiancy, and resplendent *Visibility*, which is necessarily exacted to be in Christs true Church, at all times, without the least interruption, and yet, which neuertheles, is not to be found in the Protestant Church: And all this prooued from the often ingeminated, and inculcated acknowledgments of our owne most learned Aduersaries. Now then to encircle the concluding force of all the said Protestants authorities, within this ensuing *Argument*; that therby the ineuitable relultacy out of the *Premises* may more intently strike your iudgment, I thus dispute.

*The true Church of Christ, euen by the doctrine of the Protestants, must euer, and at all tymes be Visible.*

*But the Protestant Church, euen by the Protestants Confessions, hath not euer, and at all times, byn Visible.*

M

There-

Therefore the Protestants Church, euen by the Protestants Confessions, is not the true Church of Christ.

Which last Proposition is the Compound made of the two former Ingredients.

What can any learned Protestant reply hereto? 1. Will he maintaine, that the Protestants aboue alledged, in teaching a Necessary *Visibilty* of the Church of Christ at all times, were deceaued? But this is weakly said; because all of them (or the most) do reiect the doctrine of *Traditions*; as holding nothing to be belieued, but what hath its warrant from the expresse written word of God; and therefore they did, in their iudgments, build this their doctrine vpon the *Written word*, which in diuers most cleare passages both of Prophesyes, and of other Texts (heere (i) cited in the Margent) doth inculcate this so necessary a *Visibilty* of the Church. And according hereto Melan-  
*Ethon* (the former Protestant) after he had alledged diuers places of Scripture to this end, thus concludeth: (k) *Hi & sumiles loci &c. these and such like places of Scripture, non de Idea Platonica, sed de Ecclesia*

(i) *Esa. 2.*

*& 49. &*

*54. & 60.*

*& 66. 1.*

*Psal. 18.*

*& 28. 1.*

*Daniel 2.*

*& 3.*

*Mirra.*

*4. &c.*

*Ierem. 33.*

*Ephes. cap.*

*4.*

(k) *In loc.*

*com. edit.*

*2. 61. cap.*

*de Ecclesia.*

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*eclesia Visibili loquuntur; do not speake of  
Plato his Idea, but of a Visible Church.*

2. Or secondly, Will the Protestants say, that though the former Protestants do graunt, that the Protestant Church for so many ages together (aboue set downe) hath bene Inuisible, yet that there are other most learned Protestants, who confidently auer, that the Protestant Church, hath euer bene Visible, and therefore that by their former Brethrens Confessions, they are in no sort endangered?

But obserue the insufficiency of this second euasion, and the disparity betwene them, that do acknowledge the Inuisibility of their owne Church, and the others maintayning the euer Visibilty of it. Seing the first sort of men (being graue, candid, and learned) euen through the rack of truth, do confesse (and this to their owne mayne preiudice) the Inuisibility of their Church for so many ages together, so speaking in behalfe of the Catholikes their Aduersaries, & against themselues; which they neuer would haue done, but that the vndeniable euidency of the Truth compelled them thereto. Whereas these

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others, (which perhaps may be alledged) do speake in their owne behalfe and in defence of their owne Religion, and consequently such their wordes are to be accounted more partiall, and therein lesse to be regarded. And heere the words of *Tertullian* may most truly take place, (1) *Magis fides prona est in aduersus semetipsos confidentes, quam pro semetipsis negantes. Credit rather is to be giuen to those, that confesse against themselves, then to those that deny in their owne behalfe.*

(1) In A-  
pologético.

Agayne, why will not such Protestants, as are so impudent as to maintayne their owne Churches euer Visibilty, insist plainly and sincerely in the alledging of the Visible Members thereof (if any such Visible Members were) for euery age, the which to performe not any one Protestant hath bene able? For when they are vrged therto by vs Catholikes, then they flye to the Scripture, (through the false vnderstanding of it, the mayne Ocean of Heretikes) as it fell out in the Conference some yeares since, betwene *D White*, & *D. Featly* on the one syde, and certaine Fathers of the *Society of Iesus*, on the other syde.



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3. Or lastly, will your Brethren seeke to decline the weight of this our Argument, by vrging, that it is taken but from the Testimonies of our Adversaries, and therefore it is not much to be regarded? Heare (*My good friend*) how much this kind of prooffe is pryzed, both by the ancient Fathers, and learned Protestants. *S. Austin* sayth: (m) *The truth is more forcible to wring out Confession, then any rack or torment.* And *Irenaeus* thus writeth: (n) *It is an vnanswérable prooffe; which bringeth attestation from the Adversaries themselves.*

To come to your owne Brethren, *D. Whitakers* thus acknowledgeth: (o) *The argument must needs be efficacious and strong, which is taken from the Confessions of the Adversaries &c.* And I do freely grant, that Truth is able to extort Testimonies euen from its Enemys. And to conclude, *Peter Martyr* thus speaketh: (p) *Surely among other Testimonies, that is of the greatest weight, which is giuen by the Enemys.* And with this I will cloie vp this *Miscelene*, and compounded *Discourse*, referring the Contents thereof to your impartiall, and vnpreiudging Consideration. Only afore I end, giue

(m) *Contra Irenaeum Donatist. post Collat. capi*

24.  
(n) *Li. 4.*

c. 14.  
(o) *Contra Bellarm. l. de Eccles. controu. 1. q. 3. cap. 14.*

(p) *Loc. III. de Iud. dais. fol. 190.*

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me leaue (*my worthy and deare friend*) to take leaue with you in these my last wordes.

Therefore I most earnestly intreate  
 (q) 1. Petr. 3. you, euen for the honour of God, (q) *who is not willing, that any should perish;*  
 3. for the loue of your owne soule, which must eyther by true fayth, and an answerable life, enioy the happines of Heauen, or by false beliefe incur the insufferable and interminable torments  
 (r) Marc. 16. of Hell, for (r) *qui non credit, condemnabitur;* for the different effect of Good or Euill, which may be deriued from your example, You being knowne to be a man of good literature, and eminent in your profession of Protestancy; and lastly, by the most bitter *passion of our Saviour*, who (s) *gaue himselfe a Redemption for all,* that you would not suffer the transitory smoake of any temporall respects (how potēt soeuer in a worldly eye) to interpose it selfe, betwene the light of Truth, and your vnderstanding, assuring your selfe, that Euery thing is *Short*, which passeth away with *Time*; and *Eternity*, *only long*. Imitate then the most happy and Christian resolution of the former entreated of

*Doctour,*

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*Doctour*, I meane *D. Pryce*, that so before the tyme of your dissolution, you (now being in yeares) may with him implant your selfe in our Catholike & Roman Church, out of which there is no saluation; & euer haue this ensuing point, imprinted in your remembrance: To wit, that *Ierusalem* ( wherby is figured the celestially state of mans soule ) is said to be best peopled, when she hath no *Iewes* within her, that is, no *stiffe necked and obstinate thoughts of misbeliefe, or Heresy*, euer resisting the *Holy Ghost*; since we read: (1) *Sine fide impossibile est place-*  
*re Deo.* (1) *Hab. ii.*

But yet ( *my deare Friend* ) let me shut vp this my admonition, with this ensuing holtsome Caution: that is, Imitate the foresayd *Doctour* in dying Catholike, but in one circumstance of his dying Catholike, imitate him not; I meane in deferring his Conuersion, till his last sicknes: O no. The euent of such a Conuersion is most dangerous.

And though *God* out of the bowels of his incōprehensible Mercy, did most efficaciously touch the *Doctours* hart with his *Grace*; yet others cānot assure theselues of the same fauour from *God*; seeing

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seeing extraordinary & v unexpected fa-  
vours & dignities (imparted eyther by  
God, or temporall Princes to some few)  
are not to be drawne into generall e-  
xamples, vpon which others may rely.

(u) *Reue-  
lat. 3.*

True it is, that *God knocketh* (u) at  
the doore of ech mans heart, with his ho-  
ly inspirations; but how often he will  
knocke thereat, himselfe telleth vs  
not: for though *God* proffereth his gra-  
ce to euery Man, yet not at euery time.  
In respect whereof (*my good Friēd*) both  
you, & all others ought to yield to his  
holy inspirations, at the first knocke,  
without any delay at all, when his *Di-  
uine Goodnes* shal vouchsafe to send the.

Therefore to conclude, remember,  
that as it is thus recorded (for our ine-  
stimable cōfort) in Gods sacred Word:

(x) *Ezech.  
33.*

(x) *As I liue, sayth the Lord, I desire not  
the death of the wicked &c.* so also (for our  
greater feare and sollicitude) it is thus

(y) *Psalms.  
81.*

registred in the sayd holy Word: (y) *My  
people would not heare my voyce, and Israel  
would none of me: so I gaue them vp to the  
hardnes of their harts.*

Your most deare, & Soule-well-wi-  
shing Friend. B. C.

F I N I S.



*Request of*  
*Rev. Henry Martyn Dexter, D.D.*  
*1890.*